

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 8th November 1913.

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URIA PAPERS.

Nil.

PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st July 1918.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Narayan Bis Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Aitihāsik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kshirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Archana" (P) ...	Calcutta ...	Do.	Keshab Chandra Gupta	800
7	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
8	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
9	"Aryya Kayastha Patrika" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
10	"Aryya Kayastha Pratibha" (P)	Do. ...	Do.	Ditto ditto ditto	500
11	"Aryyabarta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
12	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years	200
13	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 23 years.	1,600
14	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen	...
15	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
16	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri	...
17	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
18	"Baisya Barujibi Patrika" (P)	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 53 years.	500
19	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
20	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
21	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
22	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt	700
23	"Bandana" (P) ...	Baidyabati	Do.	...	...
24	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	150
25	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin; age 42 years.	900
26	"Banga Janani" (N) ...	Rangpur ...	Weekly	Sasimohan Adhikary, Hindu, Rajbansi; age 40 years.	500
27	"Bangaratna" (N) ...	Krishnagar	Do	Kanai Lal Das, Hindu, Karmakar; age 28 years.	1,500
28	"Bangavasi" (N) ...	Calcutta...	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
29	"Bangiya Baisya Suhrid" (P)	Murshidabad	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
30	"Bankura Darpan" (N) ...	Bankura ...	Weekly	Rama Nath Mukherji; age 52 years...	453
31	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh; age 35 years	800
32	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya; age 35 years.	625
33	"Basumati" (N)...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,000
34	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu Brahmin; age 28 years.	550
35	"Bharati" (P) ...	Calcutta ...	Monthly	Srimati Swarna Kumari Devi	12,000
36	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne	800
37	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	600
38	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Saheb Giris Chandra Bagchi	250
39	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
40	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar	300
41	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu Brahmin; age 39 years.	960
42	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Divakara Banerji, Hindu, Brahmin; age 43 years.	325
43	"Birbhumi" (P) ...	Calcutta ...	Monthly	Kulada Prasad Mullick, Hindu Brahmin; age 32 years.	1,500
44	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Nilratan Mukherji, Hindu, Brahmin; age 45 years.	600
45	"Brahman" (P) ...	Bagirhat...	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 45 years.	150

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
46	"Brahman Samaj" (P) ...	Calcutta ...	Monthly	Pandit Basanta Kumar Tarkanidhi ...	1,000
47	"Brahma Vadi" (P) ...	Barisal ...	Do.	Monomohan Chakravarty, Brahmo; age 62 years.	636
48	"Brahma Vidya" (P) ...	Calcutta ...	Do.	Bai Purnendu Narayan Singh Bahadur, and Hirendra Nath Dutta.	800
49	"Bratya" (P) ...	Jayanagar ...	Do.	Raicharan Soddar Hindu Bratya Kahatriya, Poda; age 36 years.	About 500
50	"Burdwan Sanjivani" (N) ...	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu Kayastha; age 31 years.	1,000
51	"Byabasa O Baniya" (P) ...	Calcutta ...	Monthly	Sachindra Prosad Basu ...	.....
52	"Byabasayi" (P) ...	Do. ...	Do.	Haripada Banerji ...	.....
53	"Chhabis Pargana Vartavaha" (N).	Bhawanipur ...	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
54	"Charu Mihir" (N) ...	Mymensingh ...	Do.	Vaikantha Nath Sen, Hindu Kayastha; age 42 years.	800
55	"Chhatra Sakha" (P) ...	Dacca ...	Monthly	.....	500
56	"Chhatra Suhrid" (P) ...	Do. ...	Do.	.....	400
57	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dr. Dharendra Nath Haldar, Hindu, Brahmin.	1,000
58	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Paresa Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhushan Ray, Vaidya.	500
59	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300
60	"Chinsurah Vartavaha" (N) ...	Chinsura ...	Weekly	Dina Nath Mukerji ...	1,000
61	"Dainik Chandrika" (N) ...	Calcutta ...	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; 42 years.	2,000
62	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	750
63	"Darsak" (N) ...	Calcutta ...	Do.	.....	.....
64	"Devalya" (P) ...	Do. ...	Monthly	Girija Sankar Rai Chowdhuri, M.A. ...	800
65	"Dharma O Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
66	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
67	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
68	"Dhruba" (P) ...	Do. ...	Do.	Birendra Nath Ghosh, Hindu Kayastha; age 36 years.	800
69	"Education Gazette" (N) ...	Chinsurah ...	Weekly	Mukundadeo Mukerji, M.A., B.L., Brahmin; age 56 years.	1,500
70	"Faridpur Hitaishini" (N) ...	Faridpur ...	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
71	"Galpa Lahari" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
72	"Gandha-Vanik-Hitaishi" (P) ...	Do. ...	Do.	Ashutosh Kunda, Hindu, Mudi by caste; age 28 years.	1,000
73	"Gaud-guta" (N) ...	Malda ...	Weekly	Krishna Chandra Azarwallah ...	400
74	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev ...	500
75	"Hablul-Matin" (N) ...	Do. ...	Daily	Saiyid Jelaluddin, Muhammadan; age 61.	500
76	"Hakim" (P) ...	Do. ...	Monthly	Masihar Rahman, Muhammadan; age 30.	500
77	"Haridas or Sri Gauranga Sevaks." (P) ...	Murshidabad ...	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
78	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
79	"Hindu Ranjika" (N) ...	Rajshahi ...	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
80	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
81	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years.	28,000
82	"Hitvarta" (N) ...	Chittagong ...	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
83	"Homeopathy-Chikitsa Petra." (P) ...	Calcutta ...	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
84	"Homeopathi-Prachar" (P) ...	Do. ...	Do.	Prabodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
85	"Islam-Abha" (P) ...	Mymensingh ...	Do.	Sheik Abdul Majid ...	.....
86	"Islam-Rabi" (N) ...	Litto ...	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 33 years.	700
87	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
88	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
89	"Jahannabi" (P) ...	Calcutta ...	Monthly	Sudhakrishta Bagehi, Hindu, Brahmin; age 28 years.	1,400
90	"Janmabhumi" (P) ...	Do. ...	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300

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	<i>Bengali—continued.</i>					
1,000	91	"Jasohar" (N) ...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
625	92	"Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 38 years.	500
800	93	"Jugi-Sammilani" (P) ...	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi ...	1,000
About 500	94	"Jyoti" (N) ...	Chittagong ...	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,00
1,000	95	"Kajer Loke" (P) ...	Calcutta ...	Monthly	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
.....	96	"Kalyani" (N) ...	Magura ...	Weekly	Shashikanta Bhattacharya, Brahmin; age 27 years.	100
.....	97	"Kanika" (P) ...	Murshidabad ...	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
500 to 700	98	"Karmakar Bandhu" (P) ...	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years.	500
800	99	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 68 years.	500
500	100	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
400	101	"Khulnavasi" (N) ...	Khulna ...	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
1,000	102	"Kohinoor" (P) ...	Calcutta ...	Monthly	Muhammad Rusun Ali Choudhuri ...	700
500	103	"Krisbak" (P) ...	Do. ...	Do.	Nikunja Behari Dutt ...	1,000
300	104	"Krishi-Sampad" (P) ...	Dacca ...	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
1,000	105	"Kushadaha" (P) ...	Calcutta ...	Do.	Jagindra Nath Kuudu, Hindu, Brahmo; age 35 years.	500
2,000	106	"Mahajan Bandhu" (P) ...	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
750	107	"Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 68 years.	200
.....	108	"Mahisya-Mohila" (P) ...	Do. ...	Do.	.....	1,000
800	109	"Mahisya Samaj" (P) ...	Do. ...	Do.	Narendra Nath Das, Hindu, Kaivarta	200
1,000 to 1,200	110	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Do.	Haripada Haldar, Hindu, Kaivarta; age 80 years.	350
300	111	"Malda Samachar" (N) ...	Malda ...	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
2,000	112	"Manasi" (P) ...	Calcutta ...	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
800	113	"Manbhum" (N) ...	Purulia ...	Weekly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
1,500	114	"Medini Bandhab" (N) ...	Midnapore ...	Do.	Devdas Karan, Hindu, Sadgope; age 45 years.	600
300	115	"Midnapore Hitaishi" (N) ...	Ditto ...	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 35 years.	500
600	116	"Moslem Hitaishi" (N) ...	Calcutta ...	Weekly	Shaikh Abdur Rahim and Mozummul Haque.	6,300
1,000	117	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
400	118	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 38 years.	1,000
500	119	"Murshidabad Hitaishi" (N) ...	Saidabad ...	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	206
280	120	"Namasudra/Suhrid" (P) ...	Faridpur ...	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
900	121	"Nandini" (P) ...	Howrah ...	Do.	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
290	122	"Natya Mandir" (P) ...	Calcutta ...	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
500	123	"Natya Patrika" (P) ...	Do. ...	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
28,000	124	"Navya Banga" (N) ...	Chandpur ...	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	400
600	125	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji and Birendra Chandra Ghosh.	2,800
450	126	"Nava Jivani" (P) ...	Do. ...	Monthly	Rev. Lal Behari Saha, Christian; age 64 years.	200 to 300
1,000	127	"Navya Bharat" (P) ...	Do. ...	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
.....	128	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 44 years.	500
700	129	"Noakhali Sammilani" (N) ...	Noakhali Town ...	Do.	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
About 300	130	"Pabna Hitaishi" (N) ...	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	650
1,400	131	"Pallichitra" (P) ...	Bagerhat ...	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 35 years.	About 500
300	132	"Palli Prasun" (P) ...	Joynagore, 24-Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	600

No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Pallivasi" (N) ...	Kalna ...	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	300
134	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
135	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800
136	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das ...	500
137	"Paricharak" (N) ...	Do. ...	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
138	"Prachar" (P) ...	Jayanagar ...	Monthly	Rev. G. C. Dutt, Christian; age 46 years.	1,400
139	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly	Purna Chandra Chakravarti, Kaivarta, Brahmin; age 36 years.	650
140	"Prajapati" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Kumar ...	750
141	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	300
142	"Prabhakar" (P) ...	Do. ...	Do.	Mohammad Aiyub Khan ...	500
143	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000
144	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goala; age 42 years.	645
145	"Pratihar" (N) ...	Berhampore ...	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	506
146	"Prativa" (P) ...	Dacca ...	Monthly	Dhirendra Nath Ganguly ...	750
147	"Prabasi" (P) ...	Calcutta ...	Do.	Ashutosh Mukharji ...	500
148	"Pravasi" (P) ...	Do. ...	Do.	Ramananda Chatterji, M.A. ...	5,000
149	"Priti" (P) ...	Do. ...	Do.	Pransukar Sen, M.A. ...	300
150	"Puja" (P) ...	Do. ...	Do.	Kashirode Behari Chowdhury, B.A. ...	250
151	"Puspodyan" (P) ...	Do. ...	Do.	Jnanendra Nath Bose ...	200
152	"Purulia Darpan" (N) ...	Purulia ...	Weekly	Amulya Ratan Chatterji; age 41 years	About 700
153	"Rangpur Darpan" (N) ...	Rangpur ...	Do.	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400
154	"Rangpur Sahitya Parisad Patrika" (P) ...	Rangpur ...	Quarterly	Panchanan Sarkar, M.A., B.L. ...	500
155	"Ratnakar" (N) ...	Asansol ...	Weekly	...	200
156	"Sadhak" (P) ...	Nadia ...	Monthly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
157	"Sahitya" (P) ...	Calcutta ...	Do.	Suresh Chandra Samajpati ...	1,500
158	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800
159	"Sahitya Sanghita" (P) ...	Do. ...	Monthly	Shyama Charan Kaviratna ...	500
160	"Sahitya Samvad" (P) ...	Howrah ...	Do.	Pramatho Nath Sanyal, Hindu Brahmin; age 33 years.	1,000
161	"Samaj" (P) ...	Calcutta ...	Do.	Radha Govinda Nath ...	700
162	"Samaj Bandhu" (P) ...	Do. ...	Do.	Adhar Chandra Das ...	450
163	"Samaj Chitra" (P) ...	Dacca ...	Do.	Satis Chandra Roy ...	...
164	"Samay" (N) ...	Calcutta ...	Weekly	Jnanendra Nath Das ...	700
165	"Sammilan" (P) ...	Do. ...	Quarterly	Kunja Behari Das ...	200
166	"Sammilani" (N) ...	Do. ...	Fortnightly	Kali Mohan Bose, Brahmo, age about 40 years	300
167	"Sammilani" (P) ...	Do. ...	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	450
168	"Sandes" (P) ...	Do. ...	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
169	"Sanjivani" (N) ...	Do. ...	Weekly	Sivanath Sastri, M.A., and others ...	6,000
170	"Sansodhini" (N) ...	Chittagong ...	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400
171	"Santi" (P) ...	Do. ...	Monthly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	200
172	"Saji" (P) ...	Calcutta ...	Do.	...	...
173	"Saswati" (P) ...	Do. ...	Do.	Nikhil Nath Roy ...	...
174	"Sansar Suhrid" (P) ...	Belgachia ...	Do.	Sarat Chandra Dev ...	...
175	"Sachehashi Suhrid" (P) ...	Calcutta ...	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400
176	"Sebak" (P) ...	Dacca ...	Do.	Rajani Kanta Guha, Brahmo, age 43 years.	400
177	"Senapati" (P) ...	Calcutta ...	Do.	Rev. W. Carey, age 56 years	200
178	"Sisu" (P) ...	Do. ...	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	1,300
179	"Sourava" ...	Mymensingh ...	Do.	Kedar Nath Majumdar ...	200
180	"Siksha" (P) ...	Calcutta ...	Do.	Atul Chandra Sen, M.A., B.L. ...	125
181	"Sikshak" (P) ...	Barisal ...	Do.	Rev. W. Carey; age 56 years	1,000
182	"Siksha Prachar" (P) ...	Mymensingh ...	Do.	Maulvi Moslemuddin Khan Chowdhury, age 35 years.	1,500
183	"Siksha Samachar" (N) ...	Dacca ...	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	500
184	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly	Manmatha Nath Chakravarti ...	800
185	"Snehamayi" (P) ...	Dacca ...	Do.	Rev. A. L. Sarkar ...	250
186	"Sopan" (P) ...	Do. ...	Do.	Hemendra Nath Datta, Brahmo; age 35 years.	750
187	"Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do.	Madhusudan Das Adhikari, Vaishnav; age 30 years.	1,700
188	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N) ...	Do. ...	Weekly	Rasik Mohan Chakravati, Brahmin; age 41 years.	1,000
189	"Subarna-banik" (N) ...	Do. ...	Do.	Kiran Gopal Sinha, Hindu, Subarnabanik; age 29 years.	...

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
300	90	"Suhrid" (N) ...	Bakarganj ...	Weekly ...	Rama Charan Pal, Hindu, Kayastha	150
	91	"Suprabhat" (P) ...	Calcutta ...	Monthly ...	Sm. Kamudini Mittra ...	900
	92	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
500	93	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B. A., Brahmo; age 38 years.	300
800	94	"Sudhi" (P) ...	Howrah ...	Do. ...	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
500	95	"Suravi" (P) ...	Calcutta ...	Monthly ...	Nagendra Nath Shee, M. A., Goldsmith by caste; age 40 years.	500
1,400	96	"Swarnakar Bandhav" (P) ...	Calcutta ...	Monthly ...	Dr. Kartic Chandra Bose, M. B. ...	4,500
650	97	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others ...	300
	98	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Tarapada Chatterji, age 28 years ...	250
750	99	"Tara" (P) ...	Do. ...	Irregular ...	Lalit Mohan Das, M. A., and others ...	500
200	100	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Bijay Nath Majumdar ...	600
500	101	"Tattwa Manjari" ...	Do. ...	Monthly ...	Rabindra Nath Tagore ...	300
1,000	102	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
645	103	"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
506	104	"Toshini" (P) ...	Dacca ...	Do. ...	Kamal Hari Mukherji ...	900 to 2,000
750	105	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Satis Chandra Chakravarti ...	450
500	106	"Triveni" (P) ...	Basirhat ...	Do. ...	Kamaniya Kumar Singha, Brahmo; age 25 years	150
5,000	107	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	1,500
300	108	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Swami Saradananda ...	3,000 to 10,000
250	109	"Udbodhana" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami ...	250
200	110	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	100
500	111	"Upasana" (P) ...	Murshidabad ...	Do. ...	Ramdayal Majumdar, M. A., and others	500
300	112	"Utsav" (P) ...	Calcutta ...	Do. ...	Banku Behari Dhar ...	900
200	113	"Vasudha" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B. A., ...	750
1,500	114	"Yamuna" (P) ...	Do. ...	Do. ...	Adhar Chandra Nath ...	300
1,800	115	"Yogi Sakha" (P) ...	Do. ...	Do. ...	Yogananda Pramanick ...	600
500	116	"Yubak" (P) ...	Santipur ...	Do. ...	Grija Nath Mukherji, Hindu, Brahmin; age 42 years.	700
1,000	117	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
700	118	"Vandana" (P) ...	Baidyabati ...	Monthly ...	Abinas Chandra Gupta, Vaidya; age 36 years.	100
450	119	"Vijaya" (P) ...	Calcutta ...	Do. ...	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	...
700	120	"Viswadut" (N) ...	Howrah ...	Weekly ...	Hara Govinda Siromani ...	...
200	121	"Viswavarta" (N) ...	Dacca ...	Do. ...	Kumud Bandhu Chakravarti, Hindu Brahmin.	300
300	122	"Vikrampur" (P) ...	Mymensingh ...	Quarterly ...	G. C. Basu ...	600
450	123	"Vasanti" (P) ...	Ditto ...	Monthly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500
300	124	<i>English-Bengali.</i>			Satya Bhushan Dutt Roy, Baidya; age 46 years.	1,200
6,000	125	"Ananda Mohan College Magazine" (P) ...	Mymensingh ...	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	...
400	126	"Bangavasi College Magazine" (P) ...	Calcutta ...	Do. ...	Lalit Mohan Chatterji, Brahmo ...	600
200	127	"Dacca College Magazine" (P) ...	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	300
...	128	"Dacca Gazette" (N) ...	Do. ...	Weekly ...	Jyotish Chandra Majumdar ...	500
...	129	"Dacca Review" (P) ...	Do. ...	Monthly ...	Kama Nath Ghosh, Hindu, Kayastha; age about 40 years.	1,300
400	130	"Jagannath College Magazine" (P) ...	Do. ...	Do. ...	Rev. J. Watt, M. A. ...	550
200	131	"Loyal Citizens" (N) ...	Calcutta ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	400
1,300	132	"Rajshahi College Magazine" (P) ...	Dacca ...	Quarterly ...	E. G. Phillips ...	...
...	133	"Rangpur Dikprokash" (N) ...	Rangpur ...	Weekly ...	Sadananda Sukul ...	600
200	134	"Sanjaya" (N) ...	Fardipur ...	Do. ...	Ambica Prasad Baipai, Hindu, Brahmin; age 40 years.	3,400
125	135	"Scottish Churches College Magazine" (P) ...	Calcutta ...	Five issues in the year.		
1,000	136	"Tippera Guide" (N) ...	Comilla ...	Weekly ...		
1,500	137	<i>Garó.</i>				
500	138	"Achikni Ripeng" (P) ...	Calcutta ...	Monthly ...		
800	139	"Phring Phring" (P) ...	Do. ...	Do. ...		
250	140	<i>Hindí.</i>				
750	141	"Barabazar Gazette" (N) ...	Calcutta ...	Weekly ...		
1,700	142	"Bharat Mitra" (N) ...	Do. ...	Do. ...		
1,000	143					

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
240	"Bira Bharat" (N) ...	Calcutta ...	Weekly	Pandit Ramananda Dobe, Hindu, Brahmin; age 30 years.	1,50
241	"Chota Nagpur Dait Patrika" (P)	Ranchi ...	Monthly	Rev. E. H. Whitley, Christian	45
242	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	30
243	"Daragar Daptar" (P) ...	Do. ...	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 27 years.	80
244	"Hindi Vangabasi" (N) ...	Do. ...	Weekly	Harikisan Joshar, Hindu, Kshatriya; age 37 years.	50
245	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	50
246	"Manoranjan" (P) ...	Do. ...	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 50 years.	50
247	"Marwari" (N) ...	Do. ...	Weekly	B. K. Teuriwala, Hindu, Vaisya	50
248	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly	Govinda Charya, Hindu, Brahmin; age 87 years.	1,00
249	"Sevak" (P) ...	Do. ...	Do.	Nawab Zadik Lal, Brahmin; age 30 years.	50
250	"Sudharak" (N) ...	Do. ...	Weekly	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	50
<i>Parvatiya.</i>					
251	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 60 years.	40
<i>Persian.</i>					
252	"Hablul-Matin" (N) ...	Calcutta ...	Weekly	Saiyid Jelaluddin, Muhammadan	50
<i>Poly-lingual.</i>					
253	"Devanagar" (P) ...	Calcutta ...	Monthly	Sarada Charan Mitra, M.A., B.L.	50
254	"Printers' Provider" (P) ...	Do. ...	Do.	S. T. Jones	50
255	"Sadhu Samvad" (P) ...	Howrah ...	Do.	Nilananda Chatterji, B.L.; age 36 years	30
<i>Sanskrit.</i>					
256	"Vidyodaya" (P) ...	Calcutta ...	Monthly	Hrishikes Sastri	50
<i>Bengali Sanskrit.</i>					
257	"Hindu Patrika" (P) ..	Jessore ...	Monthly	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 60 years.	90
258	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do.	Hari Mohan Das Thakur...	40
<i>Urdu.</i>					
259	"Durbar Gazette" (N) ...	Calcutta ...	Daily	Nawab Ali, Muhammadan	1,00
260	"Hablul Matin" (N) ...	Do. ...	Do.	Saiyid Jelaluddin, Muhammadan	70
261	"Hilal" (N) ...	Do. ...	Weekly	Maulana Abul Kalam Ayed, Muhammadan; age 27 years.	1,00
262	"Negare Bazm" (P) ...	Do. ...	Monthly	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fasilul Wahab.

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Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st July 1913.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Diamond Harbour Hitaishi"	Diamond Harbour ...	Weekly ...	.....	... ..
2	"Prantavasi" ...	Netrokona ...	Do. ...	.....	... ..
3	"Mondar Mala" (P) ..	Calcutta ...	Monthly ...	Umes Chandra Vidyaratna ...	... ..
4	"Rahasya Prakas" (P) ...	Do. ...	Do. ...	.....	... ..

No. 22, "Banga Janani" (N) has ceased to exist.

Admission to, and abatement of, the fee

Name of Applicant	Where admitted	Admission	Remarks
James H. H. H.	H. H. H.	H. H. H.	H. H. H.
H. H. H.	H. H. H.	H. H. H.	H. H. H.
H. H. H.	H. H. H.	H. H. H.	H. H. H.

I.—FOREIGN POLITICS.

THE *Hitavadi* [Calcutta] of the 31st October refers in detail to the present situation regarding immigrant Indians in South Africa and concludes with a request to Indians to help by all means in their power their compatriots in South Africa at this crisis. The paper also appeals to Government to take the necessary steps to bring the colonists to their senses.

HITAVADI,
Oct. 31st, 1913.

2. The *Dainik Bharat Mitra* [Calcutta] of the 28th October supports the passive resistance among Indians in South Africa. It makes an appeal for funds for their support.

DAINIK BHARAT
MITRA,
Oct. 28th, 1913.

3. The *Bir Bharat* [Calcutta] of the 26th October remarks that there does not appear to be any prospect of the removal of the grievances of the Indians in South Africa.

BIR BHARAT,
Oct. 26th, 1913.

The South African opposition to Indians is mainly based on selfish motives. There is a general impression in the public mind that until the Government of India adopts drastic measures and cuts off all connection with South Africa there will not be any change in the treatment of Indians abroad.

4. *Al-Hilal* [Calcutta] of the 29th October remarks that Europe claims the honour of stamping out slavery, and that England has the largest share in that honour. It

AL-HILAL,
Oct. 29th, 1913.

says that though the selling of slaves in the market has stopped the selling of kingdoms still goes on in the Foreign Offices of the European Powers, thereby strengthening their bonds of slavery. It refers to a cable gram in which it was stated that England was giving Morocco (one of her protectorates) to Germany in compensation for other territories in Africa. Is not this selling of kingdoms similar to the selling of slaves in the market? Then what right has Europe and England to claim that they have stamped out slavery?

II.—HOME ADMINISTRATION.

(a)—Police.

5. The *Sanjivani* [Calcutta] of the 30th October points out that official figures indicate that the number of persons and cattle killed by wild animals is annually increasing in the country while fewer and fewer people are being granted licenses for firearms, the possession of which is the only remedy for this evil. Will Government do nothing in the matter?

SANJIVANI,
Oct. 30th, 1913.

6. The *Islam Rabi* [Tangail] of the 24th October draws the attention of the police to a device adopted by the Annapurna Store of Benaras City which is making many people lose large sums of money. Any one purchasing a single ticket from the store is compelled to sell more tickets if he is to get any prize. The store is thus enriching itself at the expense of poor people. Will not the police interfere?

ISLAM RABI,
Oct. 24th, 1913.

7. A correspondent of the *Charu Mihir* [Mymensingh] of the 28th October gives a story of alleged lawlessness in the village of Kastul, thana Ashtagram, Kisorganj sub-division. It appears that the local Hindus and Moslems fell out over the right of Moslems to bury their dead in a place which is regarded by the Hindus as sacred. A riot took place in the course of which some 150 or so armed Moslems entered the house of a Hindu and assaulted his wife, sister and children. Many other Hindus also were assaulted, including at least one woman. The police afterwards inspected the marks of injury and heard the story of the outrages committed. But so far they have made no arrests. Things have now come to such a pass that Hindus cannot

CHARU MIHIR,
Oct. 28th, 1913.

stir out of their homes. Moslems assault them whenever they get a chance. Let the authorities inquire into the actual facts of the case promptly.

SAMAY,
Oct. 31st, 1913.

8. The *Samay* [Calcutta] of the 31st October refers to the Dusserah imbroglio at Nazirabad and asks, Is Nazirabad outside British dominion? Otherwise how could the local officials interfere with a religious practice of the Hindus? The attention of the Government of India is drawn to the matter.

HITAVADI,
Oct. 31st, 1913.

9. The *Hitavadi* [Calcutta] of the 31st October narrates how the usual Dusserah procession at Nazirabad in Lucknow was this year a failure, because the local Moslem officials objected to its taking the routes it used to take in previous years. This has caused intense grief among the local Hindus, some of whom have even gone the length of fasting for days together in their grief. Appeals have been made to the Viceroy and the Lieutenant-Governor apprising them of the facts and soliciting their intervention, but so far without avail. We trust Government will find out and punish the officials responsible for this act of interference with the religion of its Hindu subjects.

ANANDA BAZAR
PATRIKA,
Oct. 30th, 1913.

10. The *Ananda Bazar Patrika* [Calcutta] of the 30th October says that the Superintendent of Police of Hooghly some time ago earned notoriety by stopping the *Rath-jatra* procession in connexion with the god Nandalalji of Gaurhati. Later he arrested three boys (subsequently acquitted by the courts) for unlawful assembly, etc., on the night of *Rakshakali puja* day. The local public petitioned Government for redress, but Government has replied that it sees nothing blameworthy in the conduct of the Superintendent of Police. If this officer goes on displaying his dislike of Hindus in this way how can the respect in which Government is held remain unimpaired?

DAINIK BHARAT
MITRA,
Oct. 28th, 1913.

11. The *Dainik Bharat Mitra* [Calcutta] of the 28th October draws the attention of Government to the highhanded manner in which the *arkatis* recruit coolies. On the 27th October the Marwari community was extremely exercised over a news which spread among them that the coolie-recruiters had taken away a lady and a girl belonging to the family of Hiralal Motilal. The next day a party of Marwaris headed by Mangat Ram Saravgi and the gomostha of Bhagwandasji Bagla went to their rescue after taking permission from Dr. Banks to visit the coolie depôt at Garden Reach. They succeeded in tracing the lady in question in the coolie depôt No. 21. There they found many men and women complaining to them that they had been brought there on false pretences. The coolie depôt people protested against their talking with them but in spite of this they succeeded in taking down the names of the following 14 persons (men and women) and their whereabouts:—

- (1) Jainef Bibi, daughter of Imamuddin, resident of Bishnupur Balarampur, District Gonda (Oudh).
- (2) Sukhdaiyya who has got a six-year old daughter with her, daughter of Mohankrishna Kunbi of village Maherpur, District Allahabad, sent by the Allahabad Depôt from Bhatwari station.
- (3) Rumanandi alias Gomti, daughter of Jamuna Din, Brahmin, of village Muruja, parganah Bisalpur, district Pilibhit, sent from the Mathura Depôt.
- (4) Harakumari Brahmini, daughter of Gouri Sankar Brahmini, of village Bamiari, district Furrukhabad, sent from Furrukhabad Depôt.
- (5) Munni, daughter-in-law of Sarajbhan Singh, Rajput, of village Hercejia (near Bindhachal), District Benares. She is the daughter of Ranujur, Rajput of village Jalkhir, Chandeli parganah, sent from Jaunpur Depôt.
- (6) Ram Pujari, daughter of Gopaldas, rahman, sister of Radhakrishna, village Jitan Jodhpur, sent from Delhi Depôt.
- (7) Baldayee, daughter of Jamna Sah.
- (8) and (9) Dhunya Jath and his brother.
- (10) and (11) Gossain Chamar and his daughter-in-law.
- (12) Ram Protap, son of Parameshwari, resident of Pratabgarh.
- (13) Subba, resident of Sitapur, sent from Lucknow Depôt.
- (14) Sandal, son of Mohanlal Bhoi, of Madhuganj, Gwalior.

12. The *Dainik Bharat Mitra* [Calcutta] of the 1st November continues its article entitled "Government, please pay attention," on the subject as noted on the margin. It refers to an application which was made to Dr. Banks, Emigration Officer, (and to which no reply has been received up-to date) in regard to the coolies in the Emigration Depot at Garden Reach.

DAINIK BHARAT
MITRA,
Nov. 1st, 1913.

13. The *Dainik Bharat Mitra* [Calcutta] of the 29th October remarks that nobody will feel so sorely the effect of the enforcement of the footpath regulations as the inhabitants of Bara Bazar. Pedestrians are unable to walk on the Harrison Road footpaths as they are always kept obstructed by petty shopkeepers and, during the cold season, by Kabulis. The Police Commissioner should arrange for keeping the footpaths clear of these obstructions before enforcing the regulations.

DAINIK BHARAT
MITRA,
Oct. 29th, 1913.

14. The *Hablul Matin* (Bengali daily edition) [Calcutta] of the 4th November thanks the Government of Bihar for having generously withdrawn its demand of security from the *Massir-e-Bihar* newspaper of Patna and solicits other Provincial Governments also to follow this noble example of the Government of Bihar.

HABLU MATIN
(Bengali daily edition),
Nov. 4th, 1913.

15. Referring to the case reported in the *Khulna Vasi* newspaper, in which it is alleged that one Babu Nalini Ranjan Sen Gupta and Rai Bahadur Rash Behari Basu, retired Sub-Judge, were severely belaboured by railway servants on the Khulna railway station platform, the *Basumati* [Calcutta] of the 1st November says that the offending railway servants should be severely punished and railway servants should never be allowed to be discourteous towards passengers.

BASUMATI,
Nov. 1st, 1913.

16. The *Hitavadi* [Calcutta] of the 31st October refers to the recent official orders about rewards for the capture of dacoits and remarks:—

HITAVADI,
Oct. 31st, 1913.

It shows the love the Government bears towards the people, but it also indicates how utterly incapable the police are, how terribly helpless the people are and how bold and arrogant the dacoits are. We are grateful to Government in that it means well, but we doubt the efficacy of this new move. Unarmed people cannot try to capture armed dacoits. This system of rewards should have been instituted after the leading people in each village had been provided with firearms.

17. The *Bir Bharat* [Calcutta] of the 26th October, in referring to the Bengal Government's offer of reward to persons helping in the arrest of dacoits, remarks that it is not to be expected that people will risk their lives for the sake of money. Better results may be expected if Government gives arms to respectable people in the villages.

BIR BHARAT,
Oct. 26th, 1913.

18. With reference to the recent Government order offering rewards to those who can arrest dacoits, the *Dainik Chandrika* [Calcutta] of the 29th October suggests that it is necessary, if the full benefit of this new plan is to be reaped, that the benefit of these rewards should be extended, and pardons granted, to *ex-dacoits* who turn informer against their fellow-dacoits.

DAINIK CHANDRIKA,
Oct. 29th, 1913.

(b)—Working of the Courts.

19. The *Charu Mihir* [Mymensingh] of the 28th October writes that since Mr. Spry came to be District Magistrate of Mymensingh, quite a large number of criminal suits have begun to be dismissed under section 203 of the Criminal Procedure Code. It can never be proper to clear the file by this means. If this goes on lawlessness will increase in the land. Already the number of cases sent up by the police has gone up. A case is known of a European *hakim* who has made it a rule to dismiss every other application coming up before him without apparently going into the merits of the case.

CHARU MIHIR,
Oct. 28th, 1913.

(d)—Education.

NAYAK,
Oct. 27th, 1913.

20. The *Nayak* [Calcutta] of the 27th October writes as follows:—

"Wipe off"—Educational
reform in Bengal and Bihar.

Just as a *pathsala* boy, who writes on palm leaves, does, if he makes a mistake, wipe it off with his hand and eventually smear his face with the ink, so the Government of Bengal is going to wipe off the system of education which has been prevailing in the country since the days of Lord Macaulay on the ground of mistake and smear its face with the ink thus adhering to its hand. Why we say this will be clear from below:—

(1) Lord Carmichael and Mr. Hornell are coming to Calcutta. Sir Ashutosh is also coming down. Within a day or two a conference will be held to introduce wholesale changes in the Bengal Education Department.

The points of reference in this conference will be—

(a) Introduction of a system of school final examination.

(b) Bringing high schools and district schools completely under the control of the Education Department.

(c) Introduction of new rules for affiliation of schools.

(2) Sanskrit education and Arabic and Persian education will be given a wider field in Bengal and Bihar by the following means:—

(a) Four Sanskrit colleges will be established in Bihar at Puri, Darbhanga, Patna and Bhagalpur.

(b) The Calcutta Sanskrit College building will be reconstructed on a much larger scale, and in it will be housed the Hindu School, the Sanskrit College and the Title Examination Board.

(c) Other Sanskrit Colleges will be established at Dacca, Rajshahi and Gauhati on the model of the Calcutta Sanskrit College.

(3) A purely Hindu or Sanskrit University and an Islamic or Arabic University will very soon be founded by the side of the Calcutta University. The Madrassas at Calcutta, Dacca, Chittagong and Rajshahi will be enlarged. These Hindu and Musalman Universities will be modelled after the Lahore Oriental Institute.

We shall be extremely happy if these changes are really brought about. We are heartily opposed to the prevalent system of English education which is filling the country with irreverent, irreligious, faithless and disloyal people who do not shrink from committing any crime however heinous. We are in favour of any system of education which will help people to become religious. We are confident that Lord Carmichael will proceed in the right path in this matter. We, however, warn him not to place this matter in the hands of sycophants only. Half the unrest in the country will be removed if really wise, able and learned men are honoured and provided with means of livelihood.

BASUMATI,
Nov. 1st, 1913.

21. The *Basumati* [Calcutta] of the 1st November publishes the

School Final Examination in
Bengal.

substance of an interview of a representative of the *Manchester Guardian* newspaper with Mr. Charu Chandra Ghosh, Barrister-at-law, Calcutta, on the subject of the proposal to introduce a system of School Final Examination in Bengal. Mr. Ghosh is opposed to such a change on the ground that it will thoroughly officialise education in the country. In the present régime, says Mr. Ghosh, Indians have lost even the vestige of independence which they had under Lord Curzon, and the introduction of a system of School Final Examination will create in Bengal a commotion much greater than what was created by even the partition of Bengal. The Editor supports Mr. Ghosh's views and says that, unable to find out the true source of anarchism in this country, Government is seeing a tiger in every bush. It is the godlessness of the present system of education and not its management by non-officials which is poisoning the minds of educated men. It is absolutely necessary in the interest of the cause of education that non-officials should have a hand in its management. What Government should do in Bengal under the present circumstances is to see that young men become religious and properly qualified, that they find fields for good and noble work, and that the problem of their poverty is solved. If instead of doing this Government merely forsakes the straight and natural path in education, the result will be far from desirable.

22. Sir Ashutosh Mukerjee, writes the *Nayak* [Calcutta] of the 27th October, will receive an extension for another term of two years of his service as Vice-Chancellor of the Calcutta University. This will be his fifth term as Vice-Chancellor, and it will be as sweet to him as a fifth wife. In Bengal land is permanently settled. Why should not the Vice-Chancellorship also be permanently settled? We shall therefore burst with joy if Sir Ashutosh is kept Vice-Chancellor till his death.

Sir Ashutosh Mukerjee's Vice-Chancellorship of the Calcutta University.

NAYAK,
Oct. 27th, 1913.

23. We, writes the *Mohammadi* [Calcutta] of the 1st October, have come to learn from a friend that of the 12 free scholarships in the Calcutta Presidency College 6 have been divided by its present Principal into 12 half-free scholarships and of the 18 free and half-free scholarships thus formed only 1 has been given to a Musalman student. If this be true, a great injustice has been done to Musalman students. An enquiry should be made into the matter.

"Is it true?"—Free scholarships in the Calcutta Presidency College.

MOHAMMADI,
Oct. 31st, 1913.

24. The *Moslem Hitaishi* [Calcutta] of the 31st October protests against the abolition of the two special Muhammadan inspecting officerships in the Education Department for the Burdwan and Presidency Divisions, simultaneously with the creation of a new Assistant Directorship of Public Instruction for Muhammadan education. What was rather wanted was the creation of similar special inspecting officers for the other three divisions of the Presidency. Is it expected that the new Assistant Director will personally inspect all the Muktabs and Madrassas in the Province? Since that cannot be, he must necessarily get them inspected by the ordinary Hindu inspecting officers of the Department. And that will mean laying the axe at the root of Moslem education in Bengal. Indeed there are signs apparent that Government is indifferent to the question of Moslem education and the creation of the new Assistant Directorship is merely a step taken to lighten the burden of work falling on the Director of Public Instruction. What has become of the hopeful assurances held out by the Viceroy at Dacca in this connexion?

Special Muhammadan inspecting officers in the Bengal Education Department.

MOSELM HITAISHI
Oct. 31st, 1913.

25. The *Mohammadi* [Calcutta] of the 31st October says:—

"What we want and what we get"—Musalman education in Bengal.

Some months ago we agitated in our paper for an increase in the number of Musalman educational inspecting officers in Bengal in the interest of Musalman education and for giving these officers the power to communicate directly with the Director of Public Instruction in matters relating to Musalman education instead of through their immediate superiors in office. But now we see that a European has been brought from across the seas to be in charge of not only secondary Musalman education but of Primary Muktabs and Madrassas. We also hoped that as in the Burdwan and Presidency Divisions so in the Dacca, Rajshahi and Chittagong Divisions also special Musalman educational officers would be appointed. But on the contrary even the two posts for special Musalman officers in the Burdwan and Presidency Divisions have been abolished. This is a great blow to Musalman education in the country. The Hon'ble Nawab Shamsul-Huda is in supreme charge of Musalman education so that we have only to curse our ill-luck. We, however, pray to our generous Governor to save us.

MOHAMMADI,
Oct. 31st, 1913.

(c)—Local Self-Government and Municipal Administration.

26. The *Ananda Bazar Patrika* [Calcutta] of the 30th October writes:—

"A slaughter-house at Puri."

We are fallen upon evil times when we meet with heart-rending incidents almost every day. Now, *Purikshetra* is a very holy place in the eyes of Hindus. The *Shastras* say that a man dying within its precincts (an area of 10 square miles) is not re-born. Many people accordingly come in old age to die here. Moreover, pilgrims in numbers visit it all through the year.

ANANDA BASAR
PATRIKA,
Oct. 30th, 1913.

Even men who in their homes are accustomed to eat fish give up the habit when they come to Puri. But, strange to say, even in such a holy place the local Municipality has permitted a slaughter-house to be established. Our readers will conceive how improper a step it has been on the part of the local authorities and how heart-rending it is to the inhabitants of Puri.

Now, there are very few Musalmans resident at Puri. The inhabitants of Puri before this never knew what a slaughter-house was like, meat was never sold here. But recently a goodly number of Musalman butchers have come over into the place and opened slaughter-houses and meat-stalls in the new market. These slaughter-houses are situated in the heart of the locality where other shops for the sale of vegetables and other edibles are situated. And vegetables purchased from these shops are used for the offerings of food to the god Jagannath.

The Puri Municipality ought to have stopped all such sources of public annoyance. But instead of doing that, acting utterly against the views of the rate-payers, it has established a slaughter-house near the Kumarpara police outpost, at a spot included within the jurisdiction of the temple of Jagannath and abutting on the wide road leading into the temple, along which thousands of pilgrims pass every hour of the day. What folly, what stupidity, what shortsightedness it is, our readers can easily conceive.

Yet another point to remember is that the earth taken from this place is used to make the utensils in which the food offered to Jagannath is cooked. To establish a slaughter house in such a place shows, if nothing else, a most lamentable ignorance of local conditions on the part of the Puri Municipal authorities.

Furthermore, there are many deities like *Alamba Devi* and others installed in this place. We shall say nothing as to whether the Municipal Commissioners of Puri are Hindus or Moslems or Christians or "Animists." But they ought in any case to know that Puri is one of the holiest Hindu places of pilgrimage and that *Purikshetra* is inhabited by Hindus. No Government ever does anything which can cause deep pain to the pious Hindus of this holy spot.

Hindus all over India are astounded and filled with heartfelt anguish at this disgraceful act of which the Puri Municipality has been guilty. None of the highest responsible officers of our Christian Government would ever, we can make bold to state, encourage such despicable conduct.

Moslems always strive actively to keep their own religious beliefs unimpaired. So with Christians. They can therefore well realise the anguish caused to Hindu minds by this incident. We believe all benevolent-minded Moslems and Christians have been astounded at this shameful act on the part of the Puri Municipal Commissioners.

Certain leading Hindus of Puri have through the local *Sanatan Dharma Rakshini Sabha* memorialized the Municipality against the establishment of slaughter-houses and meat stalls and also against Moslems being permitted to celebrate the Muharram festivities at Puri.

Acting on this memorial, the Municipal Chairman has offered to remove the before-mentioned slaughter-house elsewhere if the memorialists can pay up Rs. 1,200 in a month. But when the slaughter-house was started here, the men now called upon to pay subscriptions were not consulted at all. They selected this most objectionable site in the plenitude of their arbitrary power. And it is indeed a rare magnanimity they are now displaying in graciously permitting its removal elsewhere, only after sucking the blood of the rate-payers. We cannot command language adequate to condemn the doings of these worthies. The triumphal flag of butcher-achievement which they have unfurled at Puri will be portrayed in bright colours for all time on the marked pages of the history of Hinduism.

Hindus have fallen on very evil times everywhere. We have absolutely no faith in the idea that brute force can remove these woes. Our only resource now is to seek the help of God. Let all pious men now pray to God that He may remove the woes of the land. Their heartfelt prayers are bound to reach His ears.

The sight of the terrible gloom of danger on all sides has really filled us with alarm and deep anxiety. Our earnest appeal to Him is that in His mercy He may appease all this unrest.

27. The *Nayak* [Calcutta] of the 31st October quotes the article from the *Ananda Bazar Patrika* noticed in paragraph 26 "Slaughter-house at Puri." above and then proceeds to remark:—

NAYAK,
Oct. 31st, 1913.

We knew before this that a slaughter-house had been established at Puri. If we did not refer to it in print, it was only because we were confident that Sir Charles Bayley as soon as he heard of it would do the needful. But since that has not been done, we must make a few remarks:—

Since boyhood, we have been learning from histories of India prepared by Englishmen that, during Musalman rule, terrible oppression used to be committed on the Hindu religion. But certainly, during Moslem rule, no slaughter-house was established at Puri and no Moslems went to and settled at Puri either. We want to ask Government and specially Lord Hardinge if it will not allow even a single Hindu place of pilgrimage to conform strictly to Hindu conceptions. The taking of life is forbidden within the precincts of Purushottam (Puri), and up till now the prohibition was respected. Even the Bengali who is so fond of fish is known to give up eating fish when he goes to Puri. In the old days, fish was not sold within the precincts of Jagannath: people had to go out of Puri to procure their supply of fish. And now in this holy place of pilgrimage, in the heart of the bazar, a slaughter-house has been established. A centre of Hindu feeling and sanctity is thus desecrated. All Hindus will be pained and filled with anguish at this news. We may not give public expression to this heartfelt anguish, but there can be no doubt that it will keep alive in our breasts a perpetual fire of torment.

There are signs that Lord Hardinge is resolved to remove the legitimate wants and complaints of the people. He wants to base the Government of India on the good-feeling, love and reverence of the people. If we are right in this supposition then we may hope that His Excellency will do justice to his Hindu subjects in the present case. Three gross outrages have been committed in succession upon three Hindu places of pilgrimage, centres of Hindu faith. Hindu society all over India has been pained and moved by the reports of these outrages. All that humble subjects can do in the shape of representations, prayers and wailings have been done. Yet the authorities have done nothing so far. At Brindaban, the *Sadhu* Kasi Das was killed by a shot fired by a European soldier; thus in Brajamandal was life—a human life—taken. Lord Hardinge's Government has not up to the present adopted any measures of redress in this connection. Next, at Ajodhya, that sacred place of pilgrimage, kine were slaughtered, the local Hindus, in a religious frenzy, sacrificed their own lives so that the lives of the kine might be saved, they went to jail, but no attempt has been made to remove their ground of complaint. And now a slaughter-house has been established within the precincts of Jagannath. The *Dharmarakshini Sabha* (Association for the Protection of Religion) of Puri raised a sum of Rs. 600 by subscriptions, but the slaughter-house has not yet been removed. It is well here to point out that Brajamandal, Puri and Ajodhya are the three great places of pilgrimage for Hindus all over India and Hindus from all parts of the country visit these centres in all seasons of the year. Any grievance about the arrangements existing at these three places will cause discontent which will spread among the entire Hindu community. It will be to the interests both of the rulers and of the ruled if Lord Hardinge remembers this in deciding upon his duty in the present case.

The demand of the Hindus is not a unduly extravagant one. It is no liberty that we want, it is no political rights that we seek, we make no ineffective and arrogant demand of interfering with your work of administration. You retain in your own hands the work of administration, it is you who can discharge that work successfully and with credit to yourselves. We are your Hindu subjects and we only want that our lives as subjects should be free from all anxieties. We want that our places of pilgrimage should be allowed to conform to our conceptions and ideals. There are slaughter-houses in all parts of India and meat is sold everywhere in the country: we make no objection to that, we want only that in the sacred precincts of Puri, where never before was life taken or meat sold, the heinous sin of taking life should not be committed. Cannot you accede to this humble prayer of the Hindus? We do not envy the Moslems. Let them lead happy lives in whatever way they choose. Let

them practise their religious observances without let or hindrance. But if in their case you can restore a demolished mosque and release men from jail, we ask if you cannot in the case of Hindus do such a small thing as to stop the taking of life in a sacred place? This is no unreasonably extravagant demand for subjects to make. If you cannot grant this demand, Hindus are bound to feel pained and discontented.

We should believe that Sir Charles Bayley and Lord Hardinge will do justice in the present case. We shall later on refer in detail to the killing of the *Sadhu* in *Brajamandal* and to the cow-slaughter in *Ajodhya*. We have hopes that Lord Hardinge will listen to our complaints and make satisfactory arrangements at all places of pilgrimage, thereby securing the satisfaction of Hindu Society all over India.

BANGAVASI,
Nov. 1st, 1913.

28. The *Bangavasi* [Calcutta] of the 1st November says that the killing of animals and sale of meat in the Shangkhanabhi Muhalla of Puri are highly objectionable to Hindus. In a meeting recently held in the Jagannath Temple under the auspices of the "Sanatan Dharmaprakasini Sabha," a large number of Hindus protested against this destruction of animal life and sale of meat in a sacred place. The Lieutenant-Governor of Bihar and Orissa is earnestly requested to intercede in the matter.

MOSLEM HITAIISHI,
Oct. 31st, 1913.

29. The *Moslem Hitaiishi* [Calcutta] of the 31st October complains that the roads in the part of Basirhat Municipality which is populated chiefly by Moslems are sadly neglected. Kordbalia, Sainpala, Jalalpur, Jirikpur, Badamtola, etc., are such quarters, and the roads here are now quite impassable. Some time ago, they were submerged, and as, for lack of proper drainage, the water is still standing on either side of them, they are crumbling away in places. There are many trees overhanging the roads and the Municipal Overseer has rightly issued orders upon the proprietors of these trees to cut them down. But he enforces them only when their proprietors happen to be poor men. The bad drainage of this area, in addition to damaging the roads, is injuring the health of the local people as well.

BIR BHARAT,
Oct. 26th, 1913.

30. The *Bir Bharat* [Calcutta] of the 26th October remarks that the wise course which the Magistrate of Banda (United Provinces) adopted in asking the entire population to leave the plague-affected areas is highly commendable.

(f)—Questions affecting the Land.

SANJIVANI,
Oct. 30th, 1913.

31. A correspondent of the *Sanjivani* [Calcutta] of the 30th October complains that cholera has been raging for some time past in the island of Sandwip in Noakhali, 10 or 12 villages having been particularly affected. Medical assistance is not available. Furthermore, a short while ago there was a violent storm and heavy rainfall, which have severely damaged the crops.

Rice is selling at 2½ annas per seer. Famine therefore is impending in the near future. Recently Government has directed resurvey of the island. It is to be hoped that in view of the sufferings of the ryots above narrated, this resurvey will not be undertaken for the next two years at least.

PALLIVARTA,
Oct. 28th, 1913.

32. The *Pallivarta* [Bongong] of the 28th October protests against conceding to *jotdars* the right of selling their *jot* rights without the previous permission of the zamindar. It will mean increased difficulties for the zamindar in collecting his rents. A *jotdar* who is in arrears of rent to his zamindar may sell off his *jot* rights and the property of the new *jotdar* cannot be distrained for rent due from his predecessor. The zamindar will thus be a sufferer. Furthermore, a *jotdar* now often has for holdings land both good and bad. Because of these bad lands, he is given favourable terms. Now, under the proposed law, a cunning *jotdar* may part with his bad lands, retaining the good lands for himself. The bad lands may be sold to *jotdars* who are men of straw. When these find themselves unable to pay their rents, the zamindar will be unable to do

anything, save resume khas possession of these holdings. These khas lands will lie fallow and be converted into jungles.

33. The *Charu Mihir* [Mymensingh] of the 28th October also is opposed to granting to *jotdars* the right of selling their rights without the previous assent of the zamindar concerned. It will mean that in certain places, certain individuals will gradually possess themselves of the majority of the *jot* holdings. Again, if there are too many *jot* holdings, it will be difficult for the zamindar to collect his rents. Unhappily there are some Civilians here who are no friends of the zamindar and it is only natural that they should try to confer this new right on *jotdars*.

(g)—*Railways and Communications, including Canals and Irrigation.*

34. The *Faridpur Hitaishini* [Faridpur] of the 28th October complains of the bad condition of water-routes in the Faridpur district which greatly hampers trade and communication in it. For instance, in the dry season officials find it extremely difficult to tour in the mufassal. It will perhaps take many days for the District Magistrate or the District Superintendent of Police to go to Muksudpur on inspection in summer by steamer. Riding also will not be a convenient mode of travelling to the place. The following suggestions are made for the improvement of the water-courses in the district:—

1. A khal should be excavated through the side of the Dholsamudra lying between the Jola and Katakhal and the Barunda khal, and joined with the Kumar river through the Nalia bil. This will make communication up to Talma easy by boat.

2. The Ayanpur river should be joined with the Kajulidanga bil and the Marna bil and thence by an extension of the Jaliabari khal it should be joined with the Kumar river. The Madhumati river should be joined with the Bherhar khal by excavating a khal from Tengrakhola to Singimara bil. This scheme is very important for the inhabitants of the Muksudpur thana for whom communication with Gopalganj is at present extremely inconvenient.

Government is requested not only to consider these two proposals, but also to enquire into the whole question of the necessity of facilitating communications in the district.

(h)—*General.*

35. The *Bir Bharat* [Calcutta] of the 26th October in commenting on the recent forfeiture of title in Bombay enquires whether the Government enquired about the antecedents of this gentleman when the title was conferred on him and what deterioration in his character has taken place in his old age. It further remarks that the esteem in which the titles are held will greatly increase if Government does not confer titles merely on *Jo-Huzoor* people who make long saalams.

36. The *Basumati* [Calcutta] of the 1st November calls Mr. Sundaram Iyer a fool for saying in a meeting of the East Indian Association in London that the Indians do not want a gold currency. Mr. Iyer has not been able to digest properly his book-knowledge of European economies and so is giving out foul eructations. If the value of the current coin becomes fictitious, prices naturally become high. It is not true that the Indians do not want a gold currency. A gold currency in India will not, however, mean a disappearance of silver and copper coins from the Indian market just as it has never meant in the market of any other country. No class of people will, therefore, be in any way inconvenienced by the introduction of a system of gold currency in India.

CHANDU MINIR,
Oct. 28th, 1913.

FARIDPUR
HITAISHINI,
Oct. 28th, 1913.

BIR BHARAT,
Oct. 26th, 1913.

BASUMATI,
Nov. 1st, 1913.

NAYAK,
Oct. 27th, 1913.

37. We, says the *Nayak* [Calcutta] of the 27th October, have received information from Eastern Bengal, from which we gather that five hundred Gurkha soldiers will be permanently stationed in the Bikrampur pargannah, and twenty thousand English and Indian soldiers will be permanently stationed at Dacca. Dacca, Chittagong, Comilla, Barisal and Mymensingh,—these five towns will be kept like military subdivisions. Cantonment rules will be introduced into them. Henceforward Eastern Bengal will be made a military division and troops will be stationed in it in large numbers.

HITAVADI,
Oct. 31st, 1913.

38. The *Hitavadi* [Calcutta] of the 31st October writes that Mr. Luby, Subdivisional Officer of Dhanbaid in Manbhum, is making himself notorious by his vagaries. No

inhabitant of Manbhum District can expect any public appointment from him. He reserves all his patronage for genuine Biharis imported from Bihar, the paradise of salem-loving *sahabs*. He has also got Government to replace Bengali by Hindi as the Court language of his subdivision. The official explanation for this step is that the census returns of 1911 show that Hindi is more widely spoken in the subdivision than Bengali. Probably this is Mr. Luby's explanation, which Government has accepted. But rumour has it that Mr. Luby is utterly ignorant of Bengali and hence he tried to abolish Bengali as the Court language of Dhanbaid. Anyway, let the authorities inquire into the facts of this case and redress the grievances of the public.

DAINIK CHANDRIKA,
Nov. 5th, 1913.

39. The *Dainik Chandrika* [Calcutta] of the 5th November, discussing the question of the separation of the judicial and executive functions, remarks that in 1908 Sir Harvey Adamson gave a pledge of effecting a separation of the functions. He was not deterred by the unrestful state of Bengal at the time. But the Anglo-Indian journalists here protested against the change on grounds of so-called prestige. This discouraged the Government of India and the opposition of the Anglo-Indian members of the Council of India also operated to dissuade the Secretary of State from sanctioning the change. Sir Harvey's pledge thus went for nothing. Evidently it was forgotten that official prestige received a serious blow by this means, that it is not statesmanship to hold out a hope to subjects and not to fulfil it.

At the present time an agitation in favour of this reform has been set up afresh in different parts of India. We hope Lord Hardinge will now redeem Sir Harvey Adamson's pledge. There can be no doubt that the Governors of the three Presidencies of Bengal, Bombay and Madras will support His Excellency.

PALLIVARTA,
Oct. 28th, 1913.

40. The *Pallivarta* [Bongong] of the 28th October is grieved to hear rumours about the impending resignation of Lord Hardinge. His calmness in connexion with the Delhi Bomb outrage, his benevolence in connexion with the Khulna Gang case and his wisdom in connexion with the Cawnpore Mosque incident have endeared him beyond measure to the Indian public and his premature departure from their midst will be regarded as a calamity by them.

BIR BHARAT,
Oct. 28th, 1913.

41. The *Bir Bharat* [Calcutta] of the 28th October remarks that in view of the tremendous increase in the income of the Government from postal charges there should be a reduction of postage on parcels and newspapers in India. This will be conferring a real blessing on the people of this country.

BASUMATI,
Nov. 1st, 1913.

42. The *Basumati* [Calcutta] of the 1st November says:—
For those who have kept an eye on the political atmosphere of India in these days, it will not be difficult to find out the Government's purpose in appointing the Lvinge Committee. During his tour in India Mr. Montagu made a brilliant discovery which he thinks to be the most important and glorious discovery made on earth since the discovery of America by Columbus. It is what everybody knows; namely, that the existence of the Permanent Settlement of land in Bengal does not afford the Revenue Officers of the Government of this Province such opportunities to

mix with its inhabitants as Revenue Officers get in other Provinces. The real point is that the Permanent Settlement is disadvantageous to the Government from the financial point of view and is so an eyesore to all Englishmen. The Permanent Settlement, however, is the balm in the life of the Bengali cultivator who, through its grace, lives a bit happier than the cultivator of Madras. In a country which is drained of its wealth in various ways, as, for instance, in paying the Home charges and maintaining foreign officers, the people ought not to be deprived of the little advantage which the Permanent Settlement bestows on them. But the loss which is caused by it to the Government's revenue and the fact of its being instrumental in maintaining a class of wealthy and powerful zamindars have made a class of Englishmen its enemy. We think that our present Under-Secretary of State belongs to this class. In his last speech on the Indian Budget in Parliament he even said that the conditions in Bengal were not satisfactory. Those who then took the hint of this remark will not now be astonished at the appointment of the Levinge Committee. Everything will be all right if only the Permanent Settlement can be abrogated. But even a Secretary of State does not dare to directly abrogate it. Hence efforts have been and are being made to nullify its effects in various ways. The imposition of cesses was one hit against it, but it has not succeeded in altogether ruining it. The Bengal Tenancy Act has created a gulf between zamindars and their tenants by turning the steps of the latter towards law-courts instead of towards the houses of zamindars. An effort is again going to be made to make the relation between tenants and Government officers still more intimate, and it is difficult to say what the result of this will be.

The constitution of the Committee also is calculated to cause anxiety. Mr. Levinge has, of course, an extensive experience of conditions prevailing in Bengal. But the appointment of two other non-Bengal Civilians on the Committee who have no experience of them is highly objectionable. The Benares Division, is, of course, permanently settled. But it is not one of the most prosperous divisions in the United Provinces. The Central Provinces also are inferior to Bengal in all administrative matters. What real value then can the opinion of the two non-Bengal Civilian members of the Committee have on questions relating to future administrative reforms in Bengal?

As for the two Bengal Civilians on the Committee they are both notorious for their enmity towards zamindars. Mr. Beatson-Bell earned his first notoriety by beating a zamindar's officer. Mr. Kiran Chandra De also is, besides being a zamindar-hater, a great coward in the presence of hat-coated men. This is proved by the Ranaghat outrage case in which he inflicted an inordinately light punishment on a Feringi Railway servant, who had tried to violate an Indian woman. In this case even the Government appealed to the High Court for an enhancement of the punishment and it was enhanced by the High Court. Mr. De's enmity towards zamindars is proved by his behaviour towards Raja Pramada Nath of Dighapatia, notwithstanding the fact that three generations of his have eaten the salt of the Dighapatia Raj, including even his father, Babu Nilmani De, who is still living. Therefore zamindars, beware! The Committee will, it is feared, try to push the zamindar to the background and establish a closer relation between the tenant and the Government officers. The Secretary of State also has spoken of the necessity of establishing a closer relation between the people and the Government servants.

A survey of the points of reference to the Committee makes it clear that one of the subjects to be considered will be to increase the number of districts in the country. We are at a loss to make out how the present districts have, after having enjoyed good government so long, suddenly proved too unwieldy for administrative purposes. If the number of districts and subdivisions is increased the number of highly paid officials also will have to be increased. In a country where sanitary improvements are allowed to wait indefinitely for want of money, an increase of expenditure in such a fashion is highly objectionable.

The probable results of the deliberations of the Committee will be the creation of a closer relation between raiyats and Government officials so that

it will no more be necessary for zamindars to keep Naibs to manage their kutcheries, a large increase in the number of rent money-orders will swell the income of the post office, the number of Magistrates, Deputy Magistrates, Munsiffs, Nazirs and Chaprais will be increased, and courts established within easy reach of villagers will make them even more litigious than they are now. But will these things bring real prosperity to the country? What Bengal wants is a supply of wholesome drinking water, suppression of malaria, establishment of schools, improvement of agriculture, expansion of trade and a system of deciding law-suits by arbitration. Starving, thirsty, diseased and in sore troubles, we are fast marching towards extinction. Let the Government first give us the wherewithal to live. Committees are nothing but useless luxuries to us.

NAYAK,
Oct. 31st, 1913.

43. *Anent* the Levinge Committee the *Nayak* [Calcutta] of the 31st

October writes:—This Committee has been

The Levinge Committee. appointed partly to bring about an annulment or modifications of the Permanent Settlement. As soon as some final settlement is made in Bengal, a new arrangement on similar lines will be made in Bihar. In Bihar the land revenue is very small and steps will be taken to get it increased. The splitting up of the single Province of Bengal into three charges has considerably added to the cost of administration. Who is to find the money for this? It will be the work of this Committee to suggest that. These are questions on which we should say nothing at all, one way or the other. We understand nothing of the work of Government and can offer no opinions of value relating thereto. But this much we can say, that if the Permanent Settlement in Bengal is abrogated, there is a chance of serious discontent and unrest manifesting themselves in the Province. Certainly the authorities know all this and they will, in anything they may do, bear all this in mind and also pay strict regard to the welfare of the people.

The fact is, uncertainty and anxiety are serious obstacles to the prevalence of peace and contentment among the people. Since the days of Lord Curzon, a spirit of uncertainty and suspense has been gradually deepening among Bengalis. Our forefathers knew it for a certain thing that in matters official, persons might change, but policy never. Now, however, we see that, with change of persons, there is often a change of policy as well. It is this which accounts for the prevalence of this unsettled feeling in the minds of Bengalis. The appointment of this Committee will strengthen this feeling of uncertainty in the public mind. Lord Carmichael ought to know that such an unsettled state of mind is not conducive to public contentment.

NAYAK,
Oct. 27th, 1913.

44. The *Nayak* [Calcutta] of the 27th October predicts that the Levinge

Ibid.

Committee will bring about the following changes:—

The police in Bengal will be reformed, the Permanent Settlement will be changed, the number of subdivisions will be increased, the tehsil system obtaining in the up-country will be introduced, the number of thanas and outposts will be increased, thanas will be joined together by telephone, the strength of the mounted police in the mufassal will be increased, and the number of districts will be increased.

HINDUSTHAN,
Oct. 25th, 1913.

45. The *Hindusthan* [Calcutta] of the 25th October says that Bengal

Ibid.

Civilians have no just cause to be sorry at the appointment of non-Bengal Civilians on the Levinge Committee. The Levinge Committee's duty will be to find out the defects of the present system of administration in Bengal. For this task Bengal Civilians, however able they may be, will be quite unfit, for people are naturally either blind to their own defects or unwilling to mend them for the sake of prestige.

HITAVADI,
Oct. 31st, 1913.

46. Referring to the personnel of Mr. Levinge's Committee, the *Hitavadi*

[Calcutta] of the 31st October writes:—
"Appointment of a Committee,"
and "duties of the Committee."
We do not understand the sense of importing officers from other Provinces. Were there no competent officers available in Bengal?

Continuing, the paper says that it can feel no satisfaction regarding the Committee's terms of reference. Let the boundaries of Bengal be first adjusted

by the inclusion of outlying Bengali-speaking areas such as Manbhum, etc., and then let the work of splitting up districts be taken up as required.

47. *Al-Hilal* [Calcutta] of the 22nd October has got an article entitled "the giving back of the peace that was lost" in the course of which it remarks:—Every incident in the history of the Cawnpore Mosque affair is memorable. Its beginning was worthy of remembrance and so was its end. Its beginning can never be allowed to be forgotten, so also its end. Those days (in its history) which were passed in "pain and sorrow," in "sighing and lamenting," in "demanding of right and justice," will ever be remembered, and those concluding days, full of fury and rage, fighting and struggling, vain endeavour and search, concord and unity, and which in the end appeared in the shape of victory, can never be allowed to be forgotten. But the remembrance of every object can never be of the same kind. Every remembrance carries its own peculiar effect with it. Wounds are remembered and so also the healing hand (that is placed on it). But along with the memory of the former there is always pain associated with it, but the remembrance of the other brings consolation along with it. The world has always hated the memory of bloodshed and efforts for peace have always been commended, as is but natural.

Like the 2nd of July and 3rd of August, the 13th of October will remain memorable; but the memory of the former was associated with tyranny and injustice, ignorance and selfishness, proud obstinacy and official self-will, tyrannous bloodshed, but the 13th of October is memorable for that wisdom and statesmanship which have ever co-operated with truth and veracity. The justice of India was lost. The most precious jewel of the British administration was missing. But blessed is Lord Hardinge who wanted to recall it back.

It then goes to say that it is certainly a fact very much to be rejoiced at if the object with which a certain action is done is attained. It is highly gratifying that this wise step which the Viceroy has taken has brought gladness and happiness to millions of Muhammadans. To the degree the foolish and heartless (not the magnanimous and merciful) Sir James Meston was led into error by his indiscreet policy, to the same degree has Lord Hardinge acted with tact and justice. He has withdrawn the case and has promised to rectify the unnecessary encroachment on the Mosque land. The very eyes which saw Sir James binding in fetters the hands of 106 innocent men are to-day beholding with gratitude the unconditional unfettering of their bonds by Lord Hardinge after giving utterance to his paternal love for them.

In conclusion it says that it would be the height of weakness on its part if it were to abstain from saying that the question of the "dalan" (corridor) in the Mosque still remained unsettled. It would have been better not only for the Muhammadans but also for permanently strengthening that act of justice and mercy inaugurated by His Excellency the Viceroy if he had settled the point once for all. The steps which the Viceroy has taken certainly cannot but be strongly commended. But it has not fully cemented the broken hearts of the Moslems. It is a fact very much to be regretted that His Excellency the Viceroy left the question of the ownership of the land quite unsettled.

The efforts of the Moslems should be so directed as to bring about the fulfilment of this much desired end.

48. Referring to the settlement of the Cawnpore Mosque dispute, the *Hitavadi* [Calcutta] of the 31st October writes:—

The Cawnpore Mosque settlement.

The dispute was originally due to Sir James Meston's shortsightedness and to the folly of the local Moslem leaders. However, the decision now arrived at by the Viceroy has won the hearts of all Moslems, and His Excellency is being loudly praised in consequence. Moslems all over India are giving public expression to their satisfaction and gratitude at this settlement. Only at the recent Town Hall meeting at Calcutta was a dissentient note raised. The *Musalman* newspaper of Calcutta also professes itself dissatisfied. With the exception of this meeting and this newspaper, a universal chorus of praise to the Viceroy and of satisfaction at his decision has resounded from the press and the platform all over India. Even the Moslem League in London, so much esteemed by the Moslem Community, has wired its satisfaction to the Government.

AL-HILAL,
Oct. 22nd, 1912.

HITAVADI,
October 31st, 1912.

As the Moslems themselves are glad we can but join in the rejoicing. As for those numerous people who are sorry that the exact *status quo ante* was not restored, we can only remind them that in this imperfect world we can never get back exactly what we lose. Has the annulment of the Partition of Bengal made by Lord Curzon, for example, given us back the Bengal which we knew in 1905? We ought to be grateful to the authorities for what little they have conceded to us. Moslems ought to thankfully accept what the Viceroy has offered them. What could they have done if even this little concession had been refused?

The fact is that almost everybody is pleased at the Viceroy's decision, including officials like Sir James Meston and Lord Crewe—save only the Anglo-Indian newspapers, who believe that it is a display of weakness, an yielding to a show of force, calculated to damage official prestige. These journals forget that Indians are not an ungrateful people, and that they know full well the strength which Government can put forth. Why then should they believe that Government has yielded out of fear? Acts of grace like this are calculated rather to enhance the prestige of Government. Lord Hardinge realises this quite well. Sir James Meston too must have come to realise by this time that mere show of force is not always a successful means of carrying on the government.

In concluding, we feel we ought to praise Lord Hardinge's statesmanship. The ingenious way in which he has solved this problem is really deserving of all praise. We can only hope that he will act on the policy he has adopted in the present case and win the gratitude of the Hindu Community by releasing those convicted in connexion with the Ajodhya cow-killing riots.

ISLAM RABI,
October 24th, 1913.

49. The *Islam Rabi* [Tangail] of the 24th October, referring to the settlement about the Cawnpore Mosque,

"Trouble over the Cawnpore Mosque." writes:—

We never feared that the reasoned and just prayers of the people would be ignored while there was a high-souled and benevolent Viceroy like Lord Hardinge in office; we always expected that our generous Government would find a pleasant solution of this difficulty. We can now whole-heartedly thank Lord Hardinge for having fulfilled our expectations. Indian Moslems are happy and grateful at this act of grace on His Excellency's part. They had been expecting their generous Government to do them justice and Lord Hardinge has showed them immeasurable grace. Moslems will never forget this act of liberality on his part. All praise to Lord Hardinge, who has shed a lustre on the English name. May the feelings of rejoicing now pervading the Moslem Community because of his boundless grace continue the same for ever.

BIR BHARAT,
Oct. 26th, 1913.

The Viceroy and the Cawnpore Mosque affair.

50. The *Bir Bharat* [Calcutta] of the 26th October approves of the Viceroy's decision in regard to the Cawnpore Mosque affair.

JASOHAR,
Oct. 25th, 1913.

51. The *Jasohar* [Jessore] of the 25th October, referring to the settlement of the Cawnpore Mosque dispute, remarks that the Viceroy his displayed a most praiseworthy

"The Viceroy's clemency." generosity and love for his subjects. It is a great mistake to accuse him of weakness. Only a man confident of strength can act with forgiveness and generosity like this. A strong and generous ruler like His Excellency has not been seen in India since the days of Lord Ripon. May the relation of father and son between the rulers and the ruled become closer as the years pass by.

ANANDA BAZAR
PATRIKA,
Oct. 30th, 1913.

52. The *Ananda Bazar Patrika* [Calcutta] of the 30th October, referring to the release of the Cawnpore Mosque rioters, expresses a hope that the Viceroy will show

Ibid. similar clemency to those convicted in connexion with the Ajodhya cow-killing riots and release them from prison.

EDUCATION GAZETTE,
Oct. 24th, 1913.

53. The *Education Gazette* [Chinsura] of the 24th October says that Lord Hardinge's decision in the Cawnpore Mosque affair will heighten the prestige of the Government in the country. Forbearance is a great virtue in those who are really strong and are able to retaliate with effect. In Benaras also Government earned the gratitude of Hindus by saving the

"The Cawnpore riot" Lord Hardinge's decision.

temple of Ramji from demolition for the local waterworks. In this case the local municipality had committed a great mistake by trying to demolish the temple, in consequence of which a riot occurred and many Hindus were sent to jail for having taken part in it. The Land Acquisition Act should be carefully handled in India where Hindus and Musalmans are still religious and God-fearing.

54. The *Samay* [Calcutta] of the 31st October says that while the Indian Press is highly praising Lord Hardinge for the manner in which he has brought the Cawnpore Mosque affair to an end, the Anglo-Indian Press is blaming him for weakness and undue interference with Provincial administration. On our part, continues the writer, we think that His Excellency has given evidence of high statesmanship and talent in this matter. Had he settled the mosque affair only a few days earlier, the unfortunate bloodshed would not have occurred. He has given the Muhammadans only what is their due, and thus satisfied them. He has understood the Indian character perfectly well and so has revived the traditional Indian ideal of the Sovereign and the subject standing to each other as father and son.

We now advise educated Musalmans to take care to impress upon the minds of illiterate and thoughtless Musalmans the fact that it was mercy and not fear which moved the Government of India in the matter. If the vast masses of hot-headed Musalmans ascribe Lord Hardinge's decision to Government's weakness, the result will be serious.

55. The *Jyoti* [Chittagong] of the 27th October writes:—
Even though it be conceded that there was no justification or but poor justification for all the outcry made by Moslems, the fact is undeniable that there was a feeling of unrest and distrust in the Government created in the minds of Moslems all over India by this affair. And there can be no doubt that Lord Hardinge has allayed that terrible unrest.

56. The *Dainik Chandrika* [Calcutta] of the 29th October earnestly appeals to Lord Hardinge to win the gratitude of the Hindu Community by prohibiting the killing of kine in future at Ajodhya, as he has already won the gratitude of millions of Moslems by ordering the restoration of the demolished Cawnpore Mosque.

57. The *Basumati* [Calcutta] of the 1st November says that the Ajodhya cow-killing affair has caused a great commotion in the Hindu Community. The Hindu Sabha of Cawnpore and the Sanatan Dharma Mahamandal are trying to prevent cow-killing at Ajodhya. It is said that cows had never before been slaughtered at the place where they were slaughtered last year. This point ought to have been sifted in a law court, but unfortunately it was not sifted in the course of the hearing of the riot case. Government is therefore requested to appoint a commission composed of members of all religious persuasions to enquire into the matter. Steps should be taken to prevent killing of cows in places of Hindu pilgrimage and near Hindu temples.

58. The *Bangavasi* [Calcutta] of the 1st November prays Lord Hardinge to stop cow-killing at Ajodhya and thus earn the gratitude of lakhs of Hindus just as he has earned the gratitude of lakhs of Musalmans by saving the Cawnpore Mosque.

59. The *Dainik Bharat Mitra* [Calcutta] in the course of an article entitled the duty of the Hindus says that it is the bounden duty of all Hindus to pray to the United Provinces Government to forbid the killing of cows in the holy City of Ajodhya and also to remove the grievances of the Najibabad Hindus.

60. The *Dainik Chandrika* [Calcutta] of the 3rd November also refers to the petition submitted by the inhabitants of Brindaban to the Viceroy praying for prevention of hunting of animals in the sacred place. The Vaishnavas are a very meek people. Rioting and such things are perfectly against their nature. Their only hope lies in the goodness of the Viceroy who should take steps to ensure security to them in their religious observances.

SAMAY,
Oct. 31st, 1913.

JYOTI,
Oct. 27th, 1913.

DAINIK CHANDRIKA,
Oct. 29th, 1913.

BASUMATI,
Nov. 1st, 1913.

BANGAVASI,
Nov. 1st, 1913.

DAINIK BHARAT
MITRA,
Nov. 1st, 1913.

DAINIK CHANDRIKA,
Nov. 3rd, 1913.

HITAVADI,
October 31st, 1913.

61. The *Hitavadi* [Calcutta] of the 31st October refers to a memorial recently submitted to Government by Vaishnavs against shooting being permitted at and near

Brindaban and hopes that Government will accede to this prayer. Anything which interferes with the religious observances of the people should be stopped.

BASUMATI,
November 1st, 1913.

62. The *Basumati* [Calcutta] of the 1st November says that of all incidents which have occurred within recent times to wound the feelings of the Hindus, the worst have

"A prayer of the inhabitants of Braja"—hunting in Brindaban.

been the murder of a Vairagi at Brindaban and the killing of cows at Ajodhya. Brindaban and Ajodhya are both sacred places of Vaishnavism which forbids the killing of any animal, and every Hindu, no matter whether he is a Vaishnava or not, looks upon them as places of high sanctity and pilgrimage. The Shastras as, for instance, the *Matsya Puran*, speak in high terms of Brindaban. Even Shankaracharya, the great ascetic and commentator, has spoken highly of the place in his hymn to Narayana. Musalman rulers of India had passed stringent measures for preventing killing of animals and even breaking of branches of trees in Brindaban. Only Aurangzebe did not follow this principle and the result was that in his time there was great unrest at the place. In Ajodhya also, in the days of the Nababs, killing of cows was prohibited in even many masjids. It is a great pity that English soldiers should now be allowed to hunt animals in Brindaban. It is true that the Government of India and the local Military authorities have repeatedly issued orders prohibiting hunting in this sacred place. But these orders are honoured more in the breach than in the observance. The inhabitants of Brindaban have submitted a petition to the Viceroy drawing his attention to all these points and praying for effective orders to prevent hunting at the place. This petition has the moral support of all Hindus, Jains and Buddhists, although it contains only 7,000 signatures.

ANANDA BAZAR
PATRIKA,
Oct. 30th, 1913.

63. The *Ananda Bazar Patrika* [Calcutta] of the 30th October writes:—

"Taking of life at Brindaban."

Our readers will remember how on the 25th January last, a Sadhu named Kasidas got killed in the village of Magura, in Mathura District, because he resisted some European soldiers in the act of shooting a deer.

There is in this district a stretch of country extending over some 84 miles called Brajamandal which is full of associations with the life of Sri Krishna; and its groves are tenanted by devoted Vaishnavs who have renounced the world. Even the Moslem Emperors (or at least some of them) in the palmiest days of their power showed the deepest respect for the *sadhus* of Brindaban. Akbar, for instance, issued strict orders to the following effect, in order that the worship of the *sadhus* might not be interfered with and that they might not be molested in any way:—

"No life was to be taken in Brindaban; no trees here were to be cut down, or monkeys seized or killed. Disobedience to these orders would be punished in an exemplary manner."

A similar *firman* was issued by a later Moslem Emperor also. And now under the civilised and liberal rule of the British the activity of *shikaris* is causing alarm, disquiet and deep anguish in the minds of the people of the holy land of Brajamandal. What can be more heart-rending?

We are aware that the British authorities of the Mathura District some time ago issued orders prohibiting shooting in Brajamandal, but so far those orders have not produced any practical effect.

Shikar gives temporary pleasure to the soldiers and also perhaps provides food for them, but it causes inexpressible anguish to the inoffensive Vaishnav inhabitants of Brajamandal. There are plenty of places elsewhere where *shikaris* can indulge in their love of sport and show their heroism. We are glad, therefore, that a petition has recently been submitted to the Viceroy setting forth all the foregoing considerations, and humbly praying that the taking of life in Brajamandal may be stopped effectively. We trust Government will accede to this.

IV.—NATIVE STATES.

64. The *Bangavasi* [Calcutta] of the 1st November publishes a Bengali translation of two letters which appeared in the *Bengalee* newspaper describing the ill-treatment recently accorded to two respectable Bengalis in the Hyderabad State and draws the attention of Lord Hardinge to the matter. It is really undesirable that respectable and educated Indians should be so badly treated in a Native State.

BANGAVASI,
Nov. 1st, 1913.

65. The *Sanjivani* [Calcutta] of the 30th October narrates how a petty Feudatory Prince in the Punjab in 1902 declined to attend Lord Curzon's Delhi Darbar on the plea of poverty, but subsequently attended it under official compulsion, borrowing money from some merchants for his expenses. When in time he found himself unable to repay this debt and his subsequent debts, Government assumed control of his State, pensioning off the Prince himself. Government at first tried to induce the creditors to be content with half their dues, but recently Sir Michael O'Dwyer has promised to meet all their demands. This is a lamentable picture of extravagance on the part of Indian Princes entailed by Darbars and like ceremonials.

SANJIVANI
Oct. 30th, 1913.

66. The *Bir Bharat* [Calcutta] of the 26th October, in referring to the Junagarh affair, says that it is a matter deeply to be regretted that nobody from the Resident to the King-Emperor upwards paid any heed to the prayer of the Begum Saheba of Junagarh. It is open to question how far it is justifiable to send a son of one of the Native Chiefs to England by force. It asks who will be responsible if, as a consequence of this high-handed action, anything untoward happens to the minor Chief and proves prejudicial to his interests.

BIR BHARAT
Oct. 26th, 1913.

67. Referring to the efforts of the Bibi Saheba of Junagarh to have her minor son, the Nabab Saheb of Junagarh, brought back from England where he is being educated under the care of the Government, the *Basumati* [Calcutta] of the 1st November says:—

BASUMATI,
Nov. 1st, 1913.

It is not yet known how the Bibi Saheba's petition to the Secretary of State for India has fared at his hands. This much, however, we can say that no one has the right to deprive a mother of her natural control over her minor son. Government of course is being guided by honest and honourable motives towards the minor Prince. But that is no reason why it should stand between him and his mother. If the law gives the Government the power to do so, it should be amended. All former Nababs of Junagarh have ruled the State well without having been educated in England. There is, therefore, no reason why the present Nabab also should not do so without any European education. The Bibi Saheba is perfectly right when she says that no one has the right to denationalise the young Prince.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

68. The *Tripura Hitaishi* [Comilla] of the 22nd October heartily thanks the Government for deciding not to realise the Chaukidari Tax in the Damodar flood-stricken area and to postpone realising land-revenue in the Contai Khas-mahals. Government has, in this matter, quite kept up the traditional Hindu ideal of benevolent rule.

TRIPURA HITAIISHI,
Oct. 22nd, 1913.

69. The *Hindi Bangavasi* [Calcutta] of the 3rd November remarks that it is not yet known what measures the Punjab Government is going to take in view of the threatened famine in that Province.

HINDI BANGAVASI,
Nov. 3rd, 1913.

VI.—MISCELLANEOUS.

BIR BHARAT,
Oct. 26th, 1913.

70. The *Bir Bharat* [Calcutta] of the 26th October remarks that it is a very good sign of the times that cloth merchants of Calcutta have given very few orders for foreign goods this year on the lucky day.

Lucky day sale.

PRACHAR,
Oct. 1913.

71. In the course of an article on the relative merits of Hinduism, Muhammadanism and Christianity, a correspondent of the *Prachar* [Calcutta] for October 1913 says:—

"Singlemindedness in religious practice"—a comparative estimate of Hinduism, Islam and Christianity.

Places of Hindu pilgrimage are playgrounds of all sorts of sin. People go to Kalighat with prostitutes for merry-making. Benares is the place for hiding the shame of fallen Hindu widows.

Religions like Muhammadanism which are established by men retain their vigour for only short times like the ebullition of a soda-water bottle. Islam became at one time very powerful throughout the world, but now it is gradually dwindling down. Christianity is superior to these two religions because it is based on the ideal life and character of the Messiah. Whenever its purity is endangered, a great man like Martin Luther or Calvin rises to keep it pure.

Hindus and Musalmans are requested to consider these points carefully and impartially.

MOHAMMADI,
Oct. 31st, 1913.

72. In the course of a long article on the merits of Islam, the *Mohammadi* [Calcutta] of the 31st October writes:—

"Is Islam a religion of sword or a religion of love?"—Islam compared with Christianity

Musalmans had at one time to take up the sword and wage war against Jews, Christians and Pagans to defend the cause of truth and righteousness, because these people soon forgot the noble character of Muhammad the Prophet, and turned enemies of Islam. Have not Christians also carried fire and sword throughout the world since the day Christianity became the State religion of a single province? Not to speak of ancient times, even mediæval and modern Christians have committed atrocities unparalleled in the history of any other people. In mediæval times they used to torture even their co-religionists to death in the most brutal fashion by laying charges of idolatry and apostasy on them. In modern times they have killed out whole races of people as, for instance, the Red Indians of America and the aborigines of Australia, in their pursuit of gold and landed property. The Australian aborigines could not save themselves from the Christians even by turning Christians themselves, retiring to the fastnesses of jungles and hills and promising to live as slaves of the white men. The Christians could not tolerate the sight of black men and so the unfortunate natives had to pay the penalty of being black-coloured with their lives.

BASUMATI,
Nov. 1st, 1913.

73. The *Basumati* [Calcutta] of the 1st November has the following:—

Lord Crewe's advice to incoming Civilians.

Lord Crewe, the Secretary of State for India, and his councillors this year entertained the young Civilians who are coming out to India for service after passing the Civil Service Examination. The entertainment was not merely of the character of a feast. The Secretary of State did not forget to lecture them also. By the grace of Reuter, the world's newscarrrier, we have got a summary of his speech of advice to the young men. A study of this summary has somewhat astonished us. It does not reveal an insight into the administration of India, does not contain any evidence of insight into the condition of India. It reveals merely a heap of words, an array of words. The speech he delivered does not show any political experience. He said that formerly Civilians used to become intimately acquainted with the people of the country. The work of administration has become more difficult now. Formerly Civilians used to rule a people inferior in civilisation. But now in many places there is no difference between the rulers and the ruled on the score of civilisation or in other words it is not so easy to rule and love a civilised people and become intimately and closely acquainted with them. Most probably Lord Crewe loves cats and dogs, but does not bear much love for the members of the India Council. What a strange theory! Not even Clive or Warren Hastings could discover that the Indian people were less civilised than English Civilians. Lord Crewe has discovered it. This is what people call,

"Where elephants and horses have been drowned, a goat asks how deep the water may be." Next, Lord Crewe advised the Civilians each to cultivate a hobby, to cultivate a hobby for play at least, if not for anything else. Never before had the Civilians been given such an advice. If, however, the work of Civilians becomes extremely light in consequence of partitions of districts, then of course they will have to cultivate the hobby of play for killing time. The new arrangements will perhaps provide for some such thing, and for this reason farsighted Lord Crewe has advised the Civilians to become prepared for it beforehand. In this speech we have been able to make a fair gauge of His Lordship's intelligence.

74. The *Sanjivani* [Calcutta] of the 30th October, referring to Lord Crewe's recent address to a party of Civilians at the India Office, remarks:—

SANJIVANI
Oct. 30th, 1913.

Lord Crewe made some wise remarks. India is no barbarous country. It is well that he explained to the Civilians that many Indians were fully their compeers. As a rule these Civilians come out with the idea that they are superior to Indians and hence they treat the latter with contempt and this gives rise to racial ill-feeling. It would have been well if Lord Crewe had also explained to these new Civilians that it was their duty always to treat respectfully a race of people whose forefathers had developed a high civilisation of their own at a time when the ancestors of Englishmen were plunged in ignorance and darkness. Yet another point which Lord Crewe might have made clear was that Civilians were not the masters of the Indian people, but their servants.

75. Referring to the same subject, the *Hitavadi* (Calcutta) of the 31st October writes:—

HITAVADI,
Oct. 31st, 1913.

The Secretary of State's advice to Civilians.

We miss in the speech as given in Reuter's summary advice calculated to instil knowledge of India into the minds of the new Civilians and to teach them to behave sympathetically towards the people. We really did not expect such childish truisms from his Lordship's lips on an occasion like this. He forgot to point out that the main glory of British rule in India is its impartial administration of justice irrespective of colour and creed; he forgot to impress on these Civilians the necessity of being honest, liberal and just. It is a pity he advised them instead to cultivate each a hobby of his own. It were better that Civilians were advised to spend their leisure moments in wandering about the villages inspecting the life of the villagers with their own eyes and listening to their grievances with their own ears. His Lordship also failed to advise these Civilians not to despise Indians as black men, nor to behave with them offensively as a set of inferior beings, nor to shun the company of the educated section of the community out of considerations of crooked policy. He was careful enough to point out that, compared with the population of India, the number of Civilians was extremely small. But he did not at the same time mention that the Indian people were docile and easily governable and also that Civilians here got twice the salaries they get elsewhere.

We cannot agree that the development of political ambitions among the people is making the work of Civilians more and more difficult. Officials in India are still able in most cases to ignore popular opinion. But it is true that an increasing amount of public criticism has now to be faced by our officials. Probably Lord Crewe does not like this criticism himself, hence the great trouble he took in reminding the new Civilians of the risk of such criticism. His Lordship remarked that criticism in India of officials and Government can never proceed the lengths it does in England. Why? And what is the exact limit of criticism in India which will be permitted by his Lordship? Lord Crewe has in a manner disgraced the fair name of British rule by proclaiming before the world that British rule in India cannot stand the stress of public criticism. To sum up, the Secretary of State's speech lacks wisdom and statesmanship. He has clearly said that in India and in England the systems of government differ, so Indians cannot have the same rights as Englishmen. Who can blame the new Civilians if, after this, in the case of a conflict between an Indian and an Englishman, they show undue favour towards the man of their

own race? We really did not expect to hear such things from the lips of a Liberal Minister.

MOHAMMADI,
Oct. 31st, 1913.

76. Referring to the Anglo-Indian opposition to Maud Allan dancing Salome dances in India, the *Mohammadi* [Calcutta] of the 31st October says:—

"Miss Maud Allan."
The Anglo-Indians, including the Lord Bishop of Calcutta, are pretending to base their opposition to Maud Allan's coming here on what they call the barbarity and low morality of Indians. But their real object is to prevent an exhibition before Indians of the filthy side of European civilisation. But do they think that Indians are still ignorant of these things? Is not even the ball dance outrageous to all sense of decency?

BIR BHARAT,
Oct. 26th, 1913.

77. The *Bir Bharat* [Calcutta], in referring to the letter of the Lord Bishop of Calcutta which appeared in the *Times* in regard to Maud Allan's visit to India, remarks that the Lord Bishop need not uselessly exercise himself over the effect which Maud Allan's visit may have upon the morality of the Indians in view of the fact that the ball dress of English women has not produced any evil effect on them.

NAYAK,
Oct. 27th, 1913.

78. The *Nayak* [Calcutta] of the 27th October writes as follows:—
A rumour of deportation. It is whispered that possibly there will be some deportations. The matter is being kept a great secret, but still it has spread from mouth to mouth. However that may be, the rumour has given rise to a good deal of agitation and fear in many quarters. We have also heard that the Barisal case will be withdrawn and the accused persons in it will be released. Government will no more indulge in this form of prosecutions. Henceforward deportation will be used as the only weapon for checking wicked people. To speak the truth, we too are opposed to prosecutions in law-courts for they bring on pecuniary ruin along with punishment.

DAINIK CHANDRIKA,
Oct. 29th, 1913.

79. The *Dainik Chandrika* [Calcutta] of the 29th October refers to the recent *Times*' article on the political situation in Bengal arising out of the two recent political murders. The attitude of the *Times* is bound to cause annoyance to Indians. Those who counsel the adoption of further repressive measures to cope with the present situation in Bengal unduly exaggerate its evil features. They are friends neither of India nor of England. And the *Times* has never been a friend of India. We believe neither Lord Carmichael nor Lord Hardinge will be influenced by its views. Let the Provincial Governments be strengthened, if necessary, for the establishment of the public peace. But let it not be so strengthened as to lead to what will amount to mis-government.

Then, again, the *Times* suggests that Government should assume greater control over education. Well, the existing official predominance in matters educational becomes at times insupportable. It is bad policy to eliminate all vestiges of popular control from popular education and entrust it wholly to officials. The evil effects of such a system were fully exemplified in France under Napoleon the Great. Lord Ripon also was fully conscious of them. And we see them daily in our personal experience.

MOHAMMADI,
Oct. 1st, 1913.

80. The *Mohammadi* [Calcutta] of the 31st October takes the *Times* of London to task for having published correspondence saying that the three Indians whose appointment as Calcutta University Lecturers was disallowed by the Government of India had an incontestable connection with sedition. The gentlemen concerned ought to take legal action against the *Times* for defamation. The *Times* has, moreover, advised the Government of India to introduce more repressive measures in the country. But one fails to understand what more repressive measures a British Government can introduce than those which have been introduced within the last few years. It should be borne in mind that repressive measures do not touch the misguided rascals who are the real enemies of the Government and the country. They simply trample upon the just rights of the law-abiding public who always wage agitation by constitutional means. What measures can be more repressive than demanding securities of thousands

of rupees and confiscating them without trial and deporting people without trial?

81. The *Banumati* [Calcutta] of the 1st November takes the *Statesman* newspaper severely to task for saying in the

BANUMATI,
Nov. 1st, 1913.

The *Statesman* calling Hindus dacoits.

course of its criticism of the *Times*' articles on the case of the three dismissed lecturers of the Calcutta University, that dacoity is the work of respectable Hindus. Respectable Hindus are no more dacoits because a few dacoits have proved to be sons of respectable Hindus than all Englishmen are forgers or liars because one Englishman has turned out a forger or the *Statesman* tells lies. The attention of the Government is drawn to the above remark of the *Statesman* as it is calculated to foment race-hatred in the country.

82. The *Jasohar* [Jessore] of the 25th October in referring to the two recent political murders in Bengal writes that

JASOHAR,
Oct. 25th, 1913.

"Deeds of sin in Bengal."

these utterly unexpected mishaps have startled and grieved the people, happening as they have happened at a moment when people were expecting a measure of separation of the judicial and executive functions, when Government was freely spending money on the development of education and sanitation, when Lord Carmichael's benevolence and sympathy were captivating the hearts of the public. People are grieved to think that the future welfare of the country may be jeopardised by these acts. We humbly pray that Government may not be diverted from its good purposes towards the people by these sinful acts. The people are most willing to help the police in tracking down the offenders, but they know not how they can be of any assistance. May God free the country of these pests!

83. The *Hitavadi* [Calcutta] of the 31st October writes that so long as

HITAVADI,
Oct. 31st, 1913.

"Moslems and the Anglo-Indian Community."

Moslems did not participate in any political agitation and generally did not concern themselves with their rights as a community, Anglo-Indians posed as their sincere friends, and, whenever Hindus made any demand, interfered with their plea of threatened injury to Moslem rights. Now, however, that the Moslem Community is waking up, things are changing. They are no longer the same favourites of Anglo-Indians that they were. The Cawnpore affair has made this quite clear. What will those Moslems say now who used to regard Hindus as their enemies and Anglo-Indians as their friends?

84. The *Hitavadi* [Calcutta] of the 31st October refers to a recent

HITAVADI,
Oct. 31st, 1913.

"Sedition among Moslems."

articles in the *Times* of London stating that a class of political agitators has appeared among Indian Moslems who seek the subversion of British rule. It is news to the Indian public indeed. The writer seems to be some Anglo-Indian worthy who hates Indians. These men hitherto used to attack Hindus for their political activities, reserving all their praise for the Moslems, who were at the time politically quiescent and inert. Certainly to secure the approbation of these people, Moslems must give up all desire to seek the welfare of their community. Will that be possible for educated Moslems to do?

85. *Al-Hilal* [Calcutta] of the 29th October publishes the speech of its

AL-HILAL,
Oct. 29th 1913.

The editor of *Al-Hilal*'s speech at the Town Hall.

editor delivered at the recent meeting at the Town Hall in the course of which he said that he never minimised the highhandedness and tyranny which led to the massacre of innocent men at Machli Bazaar, Cawnpore. He also protested against the arrest of those who were not guilty of any crime. Referring to the step taken by the Viceroy he wished that the unguent which he has used for healing Moslem wounds may prove highly efficacious. Continuing, he pointed out that justice in India was lost; they went in its quest, they searched for it over and over again at Cawnpore and the more they searched for it the more it became lost to their view. They searched for it in the Government buildings and court-houses of Cawnpore, but it was all in vain. They searched for it under the walls of the Circuit House at Lucknow but there was no trace of it there. They searched for it in the beautiful vales of Nainital but it glided away from them. They were weary but still there was hope in their hearts. They raised high their voices and at last the lost justice made its appearance from the heights of Simla. He then drew the attention of his audience to a former speech of his in the Town Hall in which he said that they

were wounded and their wounds were deep but still they were not without hope. If they had become disappointed then their condition would have been different from what it was to-day. Their existence depends upon this belief that British administration is constitutional. It has always claimed that its foundation rests upon right and justice and not upon personal autocracy and tyranny. He then proceeded and said that they were Moslems and their religion has taught them that the administration of a country was not possible by means of force. They must carry Jihad for the sake of getting their rights and by Jihad is meant effort and perseverance. It is their duty to place forward their legitimate demands with full strength, united effort and stability of aim. Their loyalty and their very existence depended on the hope that British justice may be lost anywhere else but never under the shadow of the Crown. This incident is an illustration of this belief. It is a message full of hope to those who demand (their rights), it is a warning and a lesson to those who said, "Do not ask, for asking is sin?" Why are those who opposed us now joining us in expressing their gratitude, for they are those who said, "Do not protest, because protesting is rebellion?" If the seed which was sown was one of rebellion then wherefrom has come out this fruit of loyalty to enjoy which they too have come in haste?

He then refers to the writing in the Anglo-Indian Press.

In conclusion he said England may be considered the very home of right and justice. Its inhabitants have got their rights after centuries of struggle and defeat of administrations. We to-day demand from England what she also demanded. How savage is this example of her sons that they are fighting shy of justice and are worshipping official autocracy! The truth is that the followers of Christ did not understand him during his life-time and even after his passing away his followers are still distant from him. Will not these Anglo-Indians ever respond to the message of the Son of God: Do unto others that which you want others to do unto you.

SAMAY,
Oct. 31st, 1913.

86. The *Samay* [Calcutta] of the 31st October refers to Mr. Hallward's ungracious remark relating to Indians in the valedictory dinner given to him in the Government House at Ranchi and says that Sir Charles Bayley has done well by expressing regret to the Indian lady and gentlemen present at the dinner for the unfortunate remark. Government is requested not to appoint in the Indian public service any more men of Mr. Hallward's frame of mind.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 8th November 1913.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 8th November 1913.

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REPORT

8th November 1912

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banerji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,200
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,300
11	"Herald"	Dacca	Daily	Priya Nath Sen	200
12	"East"	Do.	Bi-weekly	Banga Ch. Ray	200
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan	...

LIST OF INDIAN-OWNED ENTERPRISES IN THE STATE OF ARIZONA BY THE BUREAU OF INDIAN AFFAIRS

For the year 1913

No.	Name of Enterprise	Location	Capital	Value of Property	Value of Inventory	Value of Equipment	Value of Other Assets	Total Value
1	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
2	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
3	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
4	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
5	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
6	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
7	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
8	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
9	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
10	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
11	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
12	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
13	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
14	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
15	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
16	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
17	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
18	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
19	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000
20	"Apache Indian Laundry"	Apache, Ariz.	1000	1000	1000	1000	1000	5000

I.—FOREIGN POLITICS.

1149. The *Telegraph* writes that Greece evidently finds herself in a tight corner and the dying embers of the Balkan conflagration are threatened with being fanned into flame if the tension continues. Turkey has practically—as if she has not had enough of war and bloodshed—thrown down the gauntlet to her. Indeed, grave danger exists that the Ottoman Government would force another war. The position is a highly critical one so far as Greece is concerned. Numerically her army is no match for the limitless hordes of Asiatics which the Turkish Government can command. Greece, however, is unwilling to forego without a struggle any of the advantages gained by her in the conflicts of the past year. Her proud and stubborn attitude can perhaps be understood, but the danger to the country is none the less of the most overwhelming kind. It is no doubt of sinister significance that Turkey has chosen to force the present crisis immediately after the conclusion of the treaty of peace with Bulgaria. The treaty after a twelve-month of conflict establishes peaceful relations between Turkey and Bulgaria. Recent events afford grounds for the fear that Bulgaria may unite with Turkey against Greece. Such a combination would be absolutely overwhelming. No matter what the pan-Islamic brethren might think or suggest, peaceful Hindus—ever averse to bloodshed and mindful only of spiritual growth and advancement—cannot regard this bellicose attitude of the Ottoman Government without regret. After the terrible experiences the Turks have had—the severe reverses they have encountered, and the serious drain on the resources of the empire both in money and men, what is wanted is a spell of peace for the purposes of recoupment and further growth. The journal can, of course, see that in the event of another war, under the circumstances above described, Greece is likely to have the worst of it; but then the clap is never performed with but one hand. The loss of Turkey must also be great; while there is another danger ahead, that of another Christian combination, for the Crescent's presence in Christendom is tolerated only because it cannot be avoided. Anyhow the paper hopes the situation would improve and there would be no further bloodshed.

TELEGRAPH,
1st Nov. 1913.

1150. The *Englishman* seems to have made an important discovery, remarks the *Bengalee*, in labouring under the delusion that the Indian does not understand the true inwardness of the South African question and only worries over trivial matters—disabilities of minor significance. The truth which the *Englishman* claims to have disentangled from a mass of half truths and falsehoods is “that behind these pin-pricks and disabilities is the desire of South Africans to make the country absolutely intolerable to any Indians except indentured coolies.” The Indians know full well why the South Africans, or for the matter of that, other white people, object to the presence of their countrymen in the lands “they have conquered and civilised,” to use the *Englishman's* expression. The *Englishman* need not have quoted the insulting language of an Australian towards Asiatics to establish his case. The *Englishman's* suppressed sympathy with the Australians and his semi-humorous condemnation of his old friend, the Indian agitator, who, according to him cannot appreciate the human and natural attitude of these white people and catch at frivolous disabilities to indulge their incorrigible propensity for agitation for nothing, is a pitiable exhibition of impotent rage at the sympathy of the Indian and Imperial Governments with the wronged and insulted Asiatics. The amiable principle that the white people only like the Indian labour but can reasonably resent other Indians in their land in consequence of their alleged inferior civilization and lower standard of living, puts that civilization for which such superiority is claimed in its true light, and the Indian is much too afflicted with the effect of his humanising culture to appreciate the dictum.

BENGALUR,
2nd Nov. 1913

II.—HOME ADMINISTRATION.

(a)—Police.

TELEGRAPH.
1st Nov. 1913.

1151. Is it possible that under the present régime gambling is allowed publicly in the streets of Calcutta? Indeed, the *Telegraph* fears that such must be the case from what a respectable correspondent informs it from Shambazar in the northern section of the town. He writes:—"Since the last *Pujas* a party of gamblers has been visiting this quarter of the town almost daily in the morning and doing a lot of mischief all round. They inveigle innocent and confiding people by well-known methods to play at cards known as the *setasha*, and lose their all. A number of such losses has come under my personal notice. Only the other day a foolish postman was seen loudly bewailing his fate, having lost as much as rupees ten, perhaps his month's earnings, and not knowing how to make good the loss. The wonder is that the police do not seem to interfere; and why they do not, appears almost inexplicable to me. It is a public scandal, this public gambling in the streets of the metropolis under the very nose of the police, and in the presence of highly paid officials. The act is not only immoral but actually a pest to society. It is not the educated or respectable classes who are drawn into their net by these professional gamblers, but menials, children, and ignorant women who neither know the law nor the methods of the gamesters who, vulture-like, prey upon them. One of the party serves as the decoy and pretends having made considerable profit out of the play. The innocent people, taken in by these misrepresentations of the decoy, stake a small sum in the beginning, and are allowed to win. This serves as incense to their credulity and they plunge deeper into the game with larger stakes, with the result that they are cleaned out of their all." If cotton-gambling was a serious affair, no less so is this form of cheating the public. The journal hopes Mr. Clarke will kindly enquire into the matter and put a stop to the evil, which may spread all over the capital and do as much injury as cotton-gambling did. It is stated that the gamblers frequent Cornwallis Street even, so that their operations could not have escaped the notice of the inhabitants of the locality.

Gambling in Calcutta.

TELEGRAPH.
1st Nov. 1913.

1152. The *Telegraph* quotes the following from the *Indian Daily News* regarding the working of the Special Department of the Bengal Criminal Investigation Department:—"It is rumoured that the Bengal and the Calcutta Criminal Investigation Department (Special Branch) will be shortly amalgamated, and that Mr. Tegart will be placed in charge. The Calcutta Criminal Investigation Department, better known as the *Tiktiki*, will be in charge of Captain Wodehouse, who will relieve Mr. Lowman who is going on long leave. Captain Wodehouse in his routine of work will have nothing to do with political cases." Commenting on the above, the *Telegraph* remarks that it is creating some sensation, and is not at the same time quite intelligible. Of course the amalgamation of the Bengal and Calcutta Special Branches of the Criminal Investigation Department is certainly a desirable arrangement, calculated as it is to remove overlapping of authority and unnecessary delay in execution. At present Mr. Hutchinson is in charge of the Bengal Intelligence Branch with Mr. Tegart as his assistant, while Mr. Lowman is head of the Calcutta Branch. Such being the case, the journal does not quite understand the change that is contemplated. Is Mr. Hutchinson to be drafted to the district police and Mr. Tegart to be put in charge? If so, why should Captain Wodehouse be mentioned as Mr. Lowman's successor? The only conclusion that can be arrived at is that the Captain would perhaps boss the Calcutta Criminal Investigation Department *minus* the Special Branch, while Mr. Tegart becomes the "pucca" Superintendent of the amalgamated Special Branch. Anyhow the announcement is a very obscure one.

The amalgamation of the Bengal Intelligence Branch and the Calcutta Criminal Investigation Department.

(b)—Working of the Courts.

1153. Some of the *Mussalman's* co-religionists, specially some of its contemporaries, who cannot distinguish between a shadow and a substance, are much elated over the Cawnpore Mosque settlement and assert that those who disapprove of it have not understood its real nature. A Lahore contemporary, the editor of which has lately been decorated with a title, seems to think that it is the accredited organ of the Mussalmans of India and that all wisdom is its monopoly. Referring to the Town Hall meeting held at Calcutta the other day it says "that the whole situation has been misunderstood by them and that the Calcutta protest was the result of hasty inference based on inadequate information. In any case, the dissenters speak for themselves alone and have no right to pose as the spokesmen of the community in this respect." The journal prefers obtuseness, if it is obscure at all, to possessing the wisdom of its all-wise contemporary. The paper thanks God that it as well as all the participators in the Calcutta meeting have not been blessed with the mental vision possessed by its contemporary. It is to be remembered that the Town Hall meeting at Calcutta was the only public meeting in Bengal held in this connection, which was previously advertised, and that its resolutions embodied the considered views of the Muhammadans of the town, if not of the Presidency. All other resolutions that have been communicated to His Excellency the Viceroy, in this connection, on behalf of various Anjumans and associations, are in most cases the reflection of the opinion—generally interested opinion—of their respective Secretaries and scarcely reflecting that of the members of those bodies. The Head Maulvi of the Calcutta Madrassah sent the other day a congratulatory telegram to the Viceroy on behalf of himself and the other Maulvis of the Madrassah, approving of the settlement. On enquiry it was learnt that none of the Maulvis, at any rate not most of them, were at all consulted, and the statement that the message was on behalf of the other Maulvis too is, the journal is extremely sorry to say, a gross misstatement. Probably the telegram was sent at the dictation of one to whom the Head Maulvi owes his appointment. Moreover, it is to be noted that once he gave his *fatwa* that the demolished building was an integral part of the mosque, and now he stultifies himself by approving of the alienation of the land on which it stood. The chief thing that is notable in this connection is that, though the settlement has not been satisfactory, the Government has climbed down and the agitation has partially triumphed. The people will now understand that constitutional agitation is not unavailing and that it is the only means to secure the redress of grievances and the grant of all legitimate concessions.

1154. The *Mussalman* desires to draw the attention of the Government and the public to the following facts which have been brought to its notice. It appears that a few months ago Mr. J. G. Dunlop, the District Magistrate of the 24-Parganas, asked Maulvi A. S. M. Ibrahim, Deputy Magistrate, to make chaukidari payments at some distance from the head-quarters station on the day of the *Shabi barat*, which is an important Muhammadan religious festival. The Deputy Magistrate, on receiving the orders, wrote to the District Magistrate that the day being a sacred one for the Mussalmans, it would be very inconvenient for him to leave the head-quarters, and he suggested that he could arrange with the local Sub-Registrar, who is also authorised to make these payments, to do the work for him. But the District Magistrate told his Deputy in reply that he must either go to the place or resign. It is said that the Deputy Magistrate had to go. The journal is surprised at the conduct of the District Magistrate and that of his Deputy as well. In the first place, the Deputy Magistrate should not have carried out the unreasonable and whimsical order of the District Magistrate, and he should have known that the Magistrate of the district was only his superior officer and that his appointment was not at his mercy; at best the District Magistrate could only have reported the conduct of the Deputy Magistrate in refusing to carry out his orders to the higher authorities, and the paper is sure Government would have supported the

MUSSALMAN,
31st Oct. 1913.

MUSSALMAN,
31st Oct. 1913.

Mr. J. G. Dunlop, District
Magistrate of 24-Parganas.

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Deputy Magistrate and not the erratic member of the Indian Civil Service. The *Shabi barat* is a Muhammadan holiday, and the orders of the District Magistrate asking a Muhammadan officer to do work, especially out of station, on that day, was a direct contravention of Government orders, and the Deputy Magistrate was not bound to carry it out and should not have done so. By meekly submitting, the Deputy Magistrate has brought discredit upon the Provincial Civil Service and upon the self-respect and dignity of the Muhammadan community. The good-will of a District Magistrate is not a commodity to be purchased at the sacrifice of one's religious sentiment, dignity and self-respect. The paper is at a loss to understand how and why it is that in these days Government officials, especially the members of the Indian Civil Service, show so little respect for the religious feelings and sentiments of the Indians, Hindus or Muhammadans. Men like Mr. Dunlop who want to carry on the administration in a high-handed manner should never be put in charge of a responsible office as that of a District Magistrate. The journal has heard it remarked that the Civilians complain that nowadays there is too much interference with their work and that District Magistrates are not vested with necessary powers for the efficient discharge of their duties and that they are not allowed to freely exercise the powers they have at present. In short, they want a *carte blanche* for carrying on the district administration. The paper asks the infallible members of the Heaven-born Service, how will these unlimited powers, if granted, be exercised by men like Mr. Dunlop, whose number is daily increasing? The paper hopes and trusts Government will make an enquiry into the matter and take proper notice of Mr. Dunlop's conduct.

AMRITA BAZAR
PATRIKA,
6th Nov. 1913.

1155. Referring to the Alexandra Jute Mill tragedy, in which one

The Alexandra Jute Mill
tragedy.

Mr. R. O'Brien, Engineer of the mill, was charged with causing the death of Rash Bihari Neogy, a painter *mistress*, by kicking him, the *Amrita Bazar*

Patrika writes that the case has ended in the accused being fined Rs. 150. The result need not surprise any one, for the people have got accustomed to such results in cases between Indians and Europeans. The journal, however, hopes the matter will not end here. For though, on principle, it is opposed to severe punishment, that is no reason why a farce should be enacted in the name of a judicial trial. The public wait to see what use is made by the authorities of the provisions for enhancing sentences which are so often requisitioned in far less grave cases. There was a lull in the epidemic of spontaneous spleen ruptures for the last few years, but this case points to a recrudescence to which the journal would earnestly beg to draw the attention of Lord Carmichael and his Government. By a strange coincidence, by the bye, the result of another case, hailing from Dacca, was reported, in which another European was prosecuted for causing hurt to a woman by rash shooting, and the District Magistrate of Dacca fined him Rs. 200. And in this case the culprit is only fined Rs. 150! So according to the strange code guiding of some of the criminal courts, kicking a man to death is a lighter offence than causing an accidental injury! This is the third case, the paper may remind both the public and the authorities, within the last few months, of Europeans being charged with causing fatal injuries to Indians and getting off with light fines. And all these happened near about the capital of the province with a jute mill manager as the hero. The first, in which a Mr. Henderson, of the Telinipara Jute Mill, was accused of causing the death of an Indian mill-hand, Ramnarayn Dasad, by kicking him so as to rupture his urethra. But somehow or other it was brought out at the trial that the man, though admitted into the Serampur hospital suffering from the effects of injuries received from the sahib, had managed to die of cholera. The Civil Surgeon, who had been away at the time of his death, deposed that the Hospital Assistant's entry as to death from cholera was all right. The Hospital Assistant, again, was, curiously enough, away at home on leave at the time and was not produced, nor was the Sub-Deputy Collector, who recorded the dying deposition of the deceased, examined. The result was that Mr. Henderson got off with a fine of Rs. 100. The second case, of still more recent memory, was against a Howrah jute mill manager, McGee by name, who was charged with shooting to death an Indian cooly. This European

gentleman also got off with a fine of Rs. 150 which represents, perhaps, the extreme penalty of the law in the case of a European accused. And now comes this, the third case. So one sees how uncomfortably frequent these cases are, how something or other always turns up, practically making the white-skinned accused get off scot-free. In the one case it was cholera, in the other it was a pure accident, and in the present one it was a spontaneous spleen rupture that came to his rescue. The Government have deputed a Committee of Enquiry for enquiring into various matters connected with the Bengal administration. Let this matter, these successive and palpable failures of justice, form the first subject of enquiry of this Committee, and not the Permanent Settlement or the subdivision of districts. It will be far more profitable, both from the point of view of the rulers as well as the ruled.

(d)—Education.

1156. Of late, the *Indian Mirror* has noticed young men taking more or less prominent parts in politics. The journal has heard of Unions and Associations being formed and established with the object of "easy and simple" politics being discussed. Students are seen rushing to, and cheering in, many a political gathering, and have been found enrolling themselves with ready relish and willing consent as volunteers for Congresses and Conferences. Whatever be the grounds on which all these proceedings are sought to be justified, the paper thinks it its duty to sound a note of disapproval of this sort of conduct on the part of the students. By behaving themselves in this way, they seem to be going beyond the limits of their proper sphere of activity, and taking upon themselves duties and responsibilities which are to devolve on them at a later and riper stage. The journal, however, does not wish young Indians to be closely and completely shut up in their cells, knowing nothing of the outward world, and quite innocent of the important and instructive events that are taking place in the world. Let them take an intelligent interest in their country's cause; let them take note of, and gather knowledge and profit from them. Let them think their own thoughts, and mould their own opinions and, instead of crippling their will and dulling their preceptions, let them cultivate, develop, and sharpen all their faculties and powers. Let their minds be enriched and embellished with noble virtues and lofty feelings. Let them learn to despise avarice, oppression and cowardice, and to value and prize the higher sentiments and nobler impulses, as manifested in individual and national deeds. Let them lay to heart the ways and means by which their country can be raised and elevated, and let their hearts be fired with ardent patriotism and unshaken loyalty to the Government. But let them not what they call, dabble in politics, for the simple reason that they are not yet qualified to walk in that path of life, and that there are other concerns and duties which ought to keep them engaged now. Their first and chief concern now ought to be to educate themselves and anything that interferes with that end must be disparaged and discarded. Besides being a common but true saying, it is a truth of psychology, verified by experience, that no one can serve two masters at the same time with the same amount of energy and zeal. If young students and heads be always busy with politics, they will have little time and less inclination for the proper discharge of their urgent and impending duties. Again, to be able to handle politics in the proper way requires some qualifications which young men, far less the present generation of students, can be the least expected to possess. An excitability of temper, a display of humbugism, the dashing activity of rashness and the vacillating fits of youthful impulsiveness do not constitute the necessary and adequate qualifications for taking part in politics. To be able to move in the heated arena of politics without tumbling and falling, requires an amount of coolness and self-possession which youthful impetuosity and experience can but rarely display. Young men are as yet learners, and must behave themselves as such, showing a readiness to accept and learn everything that bears the stamp of usefulness, purity and goodness. Let their youthful impulses be mellowed and matured into fixed principles and opinions; let their crude views of men

INDIAN MIRROR.
2nd Nov. 1913.

and measures be moulded in the light of an extended experience and a broader knowledge of the world; let their hearts and minds be made broader and more comprehensive, so that to a right discrimination and judgment of things may be added a firmness and fixity; let them pass from the seminary of learning to the sanctuary of wisdom; and let them be trained in the school of life and graduated in the university of experience,—and let them think of taking part in the debates and discussions of political topics. To deem themselves at this stage strong and wise enough to move in that scene of dazzle and uproar seems to undertake risks and responsibilities, from which they must keep themselves aloof and apart, and to display a premature activity and forward precocity, which, being thus called into play before their time, cannot but breed a baneful effect.

AMRITA BAZAR
PATRIKA,
5th Nov. 1913.

1157. In view of the scandal created last year by the publication of a curious Course List for the Burdwan Circle by the then Inspector, Maulvi Ibrahim, and the necessity for the Director, Mr. Kuchler, to step into the breach when the matter was ventilated in the Press, the *Amrita Bazar Patrika* asked Mr. Hornell, on his assumption of the office of Director, to resume the authority and power. The journal is glad to find from the last *Calcutta Gazette* that Mr. Hornell has not only prepared the lists this year, but has done the work in a manner which has given universal satisfaction. Only the best books by the best and standard authors have been prescribed; and thus no reasonable complaint is likely to be heard from any quarter.

The Course List for the Burdwan Circle.

(g)—*Railways and Communications, including Canals and Irrigation.*

AMRITA BAZAR
PATRIKA,
5th Nov. 1913.

1158. The Bengali community is poorer, writes the *Amrita Bazar Patrika*, by the death of another promising Railway Engineer, Babu Mohit Kumar Sen. It is not even a couple of months that the journal had to notice the lamentable death of Babu Charu Chandra Sen, who was cut off in the very beginning of his career by a similar sad railway accident. That unfortunate event, the paper had thought, would induce carefulness in the drivers of railway engines and make them look about before they set to driving. The railway authorities also, the journal had hoped, would see to the development of circumspection in workmen of this class who, if careless, may cause the loss of valuable lives by their rash and negligent conduct. But the death of one Bengali Railway Engineer so closely following another justifies the journal's misgiving that the authorities concerned may have been a little remiss in preventing the recurrence of such deplorable accidents. In the present case, the driver is said to have blown no whistle, though the deceased and a few other officers were busy giving instruction about the construction of an ash-pit at a distance of 100 yards from the engine. The driver can plead no reasonable excuse for his negligence when he could see from his place that some people were standing a little ahead of him. The case imperatively calls for a sifting enquiry and condign punishment to the delinquents. Babu Mohit Kumar was a large-hearted young man spending every pice of his income for the benefit of his family and other indigent relatives. He has been cut off in the very prime of his life and could not make any provision worth the name for his family who have been so tragically deprived of their chief bread-winner. He was doing his official duty when he came by his death. The journal thinks this is pre-eminently a case in which the family of the deceased can make a legitimate prayer to the employers of their supporter for a suitable maintenance. In other departments the State very reasonably and generously takes upon itself to provide for the families of those who happen to die while discharging their public duties. The paper begs to draw the attention of His Excellency Lord Carmichael to these sad cases, in the hope that just and generous as he is, he will surely be moved by these sad tales and lighten the sorrows of the survivors of the deceased.

The death of Mohit Kumar Sen, Railway Engineer.

1159. The *Bengalee* has received a complaint from its correspondent at

The return *Puja* rush and the
East Indian Railway.

Baidyanath Junction, to which it desires to draw the urgent attention of the East Indian Railway authorities. It relates to the difficulty of getting reserved accommodation for the return journey to Calcutta, and not merely that, but also to the uncertainty of getting the reserved carriage attached to the train in which the accommodation has been given. The journal has reasons to believe that its correspondent voices the grievances in this matter not only of the visitors and residents of that station but also of those of neighbouring stations like Simultala and Madhupur. What actually happened the other day, was that two parties had applied for and got a reserved bogie vehicle from Baidyanath Dham, intending to travel down by the 8-down Express which leaves Jasidih Junction at 12-50 hours. The Express arrived, but the Guard of the train declined to take the carriage on the ground that the train was already travelling full-loaded. The result was that the parties had to be roasted the whole day on the siding till the evening passenger came and took the vehicle away. Now, who was responsible for such a state of things? If the train was actually travelling full load, of course no extra carriage could be attached, but certainly the Railway authorities ought to be able to so arrange as to avoid such a possible contingency after themselves previously granting the reserved accommodation. Instead of thus leaving parties to chance by promising accommodation in a particular train which subsequently cannot be provided, it would be infinitely more desirable to refuse the application outright beforehand, and ask the parties to take it in some other train in which the uncertainty was less. It was the journal's pleasant duty the other day to acknowledge the excellent arrangements made by the authorities at Howrah to cope with the outward *Puja* rush, and the paper believes it has only to bring the matter to their notice to ensure similar facilities being afforded to the travelling public on the return journey. In this connection, the journal understands that the authorities had in contemplation the running of special trains to meet the downward rush, but it is to be regretted that they did not notify the fact sufficiently. The paper supposes it is not yet too late to do so.

BENGALURU,
7th Nov. 1913.

(h)—General.

1160. The one object of the Committee recently appointed in the name of

The new Commission.

His Excellency Lord Carmichael is to devise means for bringing the English executive officers in close touch with the people. The *Indian World* is at its wits' end to understand how the Committee will perform this somewhat difficult task. There is nothing in the law and practice of the land to prevent this intimate intercourse from taking place, yet the fact remains that it is not coming to be realised or even attempted. Lord Crewe has suggested to the Indian Civilian to cultivate some hobby outside their official work, and particularly to indulge in jungle sport as a means to this end. Doubtless the Committee will investigate into the probable effects of this valuable recipe. It is a familiar saying that you can bring a horse near to a stream but you cannot make him drink, and the journal is afraid that all patent panaceas will fail in this way. The Committee will doubtless recommend an increase of English Civilian as a remedy, but this will help them to absorb the people's money on a larger scale without enabling them to know their inner life. The greatest difficulty of an English Civilian is to overcome his rooted hatred and dislike toward Indians. And it is not possible to effect a change in his attitude by merely bettering his prospects in service and adding to the number of his colleagues. The real mischief lies deeper. The whole system is at fault and the Indian Civil Service is an anachronism and an anomaly in the present conditions of things. It ought to be replaced by a newer Service recruited mainly in India and devoid of all monopoly and exclusiveness. A commission should be appointed to examine this larger question, and it is unfortunate that the Royal Commission which is now engaged in an enquiry into the Public Services has no authority to go into the matter.

INDIAN WORLD,
31st Oct. 1913.

INDIAN WORLD.
21st Oct. 1913.

1 61. If Lord Hardinge does not extend his spirit of clemency to other aggrieved parties and communities, his action in the Cawnpore matter will certainly not be construed, asserts the *Indian World*, as a measure of justice, but will have the ugly look of appearing to be yielding under pressure. The Moslem community in India can no doubt present, on necessary occasions, a more united front and greater solidarity of opinion than any other class or community in this country. To grant concessions to them or treat them with kindness will not be appreciated half so much as extending kindness and clemency to parties who cannot use dynamic pressure. Is Lord Hardinge prepared to extend his clemency to Mr. Tilak, the Ajodhya rioters, and to some of the Manicktola conspirators? The journal will wait and see.

HERALD,
1st Nov. 1913.

1162. The appointment of a second stamp-vendor at the Dacca Post Office, for which the *Herald* tenders its thanks to Mr. Tulloch, Postmaster-General, proves that its

remarks as regards the serious inconvenience of the public owing to the vending of stamps being entrusted to the clerks were fully justified, for obviously this appointment would never have been made unless enquiries proved its justification and absolute necessity. Another matter, to which the journal has repeatedly called attention and does so again, is the excessively long hours of attendance of the clerks who are required to work 10 hours and more daily, throughout the year, with practically no relaxation. For Post office holidays are so more in name than in reality. The surplus accruing to Government from the Post office for the official year ending in March last exceeded 28 lakhs of rupees, from which a reasonable amount should in justice and reason be allotted for the amelioration of the subordinate staff of Post offices, as it is mainly through their instrumentality that this handsome surplus was secured. The paper commends this strongly to the Hon'ble Mr. Maxwell, the head of the Department.

AMRITA BAZAR
PATRIKA,
3rd Nov. 1913.

1163. The *Amrita Bazar Patrika* frankly confesses that it fails to understand what good purpose may be served by the speech of the Hon'ble Sir A. Earle at the Durbar

at Shillong on political crime in Assam. On the other hand it is bound to create general alarm and uneasiness, full as it is of threats. The oft-repeated assertion that honest and good people have nothing to fear cannot console them, as bitter experiences have shown the contrary in many cases. The Chief Commissioner says that some persons in Maulvi Bazar, Karimganj, and Habiganj "are not undoubtedly well disposed towards Government." Of course he has got some information upon which he has based his opinion, and the journal takes it that it is all ultimately traceable to the reports of the police, which have wrought so much mischief on so many occasions when accepted as gospel truth. But so far as the outside public are concerned, His Honour's declaration is news to them. Indeed, except the regrettable bomb incident and a dakaiti case, nothing has happened so far in his Province to disturb the general peace or tranquillity of the Province or create the suspicion of the existence of "disaffected" persons. Sir Earle urges upon the well-disposed representatives of the people in the local Legislative Council to endeavour to improve the situation in the subdivisions referred to above. But the paper submits that no such urging was at all necessary to induce them to do so. They are ever anxious to do all that is possible for them in the direction,—for in this, they are at least as vitally interested, if not more. All that is needed for the purpose is, that the Government will be pleased to take them into confidence and consult them and be guided by their sane and sober advice before launching upon any rigorous measures. Unless and until that is done, there is simply no meaning in the invitation thrown out to them to co-operate with the Government in the matter. The following passage in the speech is rather ominous:—"I, on my side, have taken and will take every possible step which the law will allow me to suppress revolutionary ideas, etc." A Durbar is generally an auspicious occasion on which people are rewarded and important State pronouncements tending to promote their happiness and welfare are made. But alas! what an unusual and unprecedentedly sombre aspect has Sir A. Earle put on a Durbar. Instead of inspiring people with festive joy and bright hope, his Durbar pronouncement has made them cower and tremble as

the prisoner at the bar does before the grim pronouncement of the black-capped Judge. In fact it is one big ominous frown set in alphabets.

1164. He who plucks unripe fruit must find it sour. The late Sir Saiyid

Cross-currents of Indian politics.

Ahmad, than whom a wiser leader of the Moslem community has never breathed in India, understood, the *Indian Mirror* writes, the truth of this maxim so well that he never hesitated to tell his co-religionists to keep free of politics and to devote themselves to educational and social work. Not that Sir Saiyid Ahmad did not value political progress, but he understood that neither blatant demagoguery, nor forced advance meant constitutional vigour. The Moslem League, when it first came into existence, kept in view the lofty traditions established by Sir Saiyid Ahmad, and hence the history of the Moslems in India during the past decade or upwards has been marked by stupendous educational and social activities. When everything was going on well, there broke out the Balkan war, and the forward politicians found that an excellent opportunity for stirring up Moslem feeling. It cannot be denied that the mischief-mongers were very busy creating discontent among Indian Muhammadans, and that the virulence of the recent Cawnpore agitation was a reflection of that feeling. The present split in the Moslem camp is a natural result of what has gone before. Men like the Aga Khan and Mr. Amir Ali have wiser heads on their shoulders than the so-called leaders who emulate the "Young Turks." They know that sobriety and restraint constitute the real strength of the community. It is doubtful whether the Muhammadans of India will find it easy to select successors to them. Perhaps it is not yet too late to mend matters, and if the Muhammadans of India are wise they should recall their former chiefs, put the Moslem League on a reformed basis, in accord with the traditions left by Sir Saiyid Ahmad, and carry on their work with loyalty to and co-operation with Government. Another cross-current of Indian politics is the agitation set up by some among the Hindu community in connection with what is known as the Ajodhya riots. This agitation would never have sprung up but for the clemency shown by His Excellency the Viceroy to the Cawnpore rioters. According to a Cawnpore telegram, the local Hindu *Sabha* is organizing a deputation to Sir James Meston with a view to represent Hindu feeling on the question of cow-killing at Ajodhya. The Bihar Hindu Association of Muzaffarpur is also reported to be preparing a memorial to be sent to the Viceroy, asking His Excellency for the same clemency with regard to the imprisoned rioters in the cow-killing disturbances at Ajodhya as was done in the Cawnpore affair. It is contended that the cause of the rioting in both cases was the same—"religious intensity," and that, therefore, the Ajodhya rioters should be released like the Cawnpore rioters. However much the journal appreciates the general Hindu feeling with regard to the sanctity of Ajodhya, it is obliged to remark that the present agitation is most ill advised alike in the interests of general peace and order, and in the interests of the Hindu community itself. The Cawnpore rioters have been released, and if the Ajodhya rioters are released also, the impression will go forth among the rowdy sections of the population that any act of terrorism can be committed with impunity, if the religious sentiment can be shown to be at the back of it. If those who are agitating for the release of the prisoners could give a guarantee that neither cow-killing nor any other riots, illustrative of the so-called "religious intensity," would happen in the future, the appeal for clemency would have the value of cogency. It is well known, however, that those who are agitating, namely, the vocal and writing classes, have no influence whatever worth speaking of over the illiterate masses. When a riot breaks out in the name of religion, neither the pandit nor the maulvi has the power to put it down. It is the policeman who has to do that duty; and when all is over, the leaders come shouting out of their barricaded houses. In all cases of law-breaking clemency has to be exercised with very great care, and more so in cases where religious fanaticism has been at play, for otherwise, it would be impossible to maintain peace and order among the multitudinous sects that inhabit India. Religious riots are not unknown even among the Hindus themselves. Were the arm of justice not visible, the Shivaite and the Vaishnava would perhaps fight the same over the slaughter of goats and sheep at religious ceremonies, as the Hindus and Muhammadans are wont to do over the slaughter of cows. The journal is afraid the different cross currents of Indian politics noticeable at this moment bode no good. The fact is that the direction of political movements is falling more and more into the hands of irresponsible men, and the Government is not always able to see the game.

INDIAN MIRROR,
5th Nov. 1913.

INDIAN WORLD,
5th Nov. 1913.

1165. The Public Services Commission, writes the *Indian World*, have

The Public Services Commission. returned back to India for its second and concluding session, but this time evidently it has awakened no particular interest or enthusiasm among educated Indians. Last year high hopes were generally entertained about this enquiry and its recommendations; and it was confidently believed in some quarters that it would at least be able to offer some practical solution of the complicated problem of maintaining a just and equitable balance between the claims of the Indian and the European on the public services of this country. This year no such hopes survive, as the English Press have already thrown a broad hint to the Indian public that the Commission will not be able to recommend the institution of simultaneous examinations of the Indian Civil Service or the separation of the judicial and executive functions on the lines in which this reform is wanted by Indian publicists. Excepting their pronouncements on these great administrative problems of India, the educated Indian is not very much concerned with its other recommendations. There may be a reform here and a reform there; one appointment in this department, now specially reserved for the European, and another appointment in another may be hereafter thrown open to the Indian. But these are mere questions of detail and do not touch the fringe of the reform programme to which the educated Indian had naturally looked forward. This year, the journal is informed, the Commission will hear evidence on the minor public services, the number of which come to as many as twenty-eight. The paper really cannot understand why a Royal Commission was wanted to bring these minor departments of the administrative machinery into line with the changed condition of things in India. No broad questions of principle are involved in their reform, nor do they offer much room for the introduction of new ideas in the administration. If these departments or the minor public services needed any reform, they might well have been left in the hands of a small Indian Commission composed of officials and non-officials. It is impossible to expect a Royal Commission to sift properly, in the course of three months, the evidence of the various conflicting opinions on these minor services and arrive at any right solution of the problems affecting them. Besides, a complete and in some cases a colossal ignorance of Indian affairs will preclude some of these Royal Commissioners at least to adequately appreciate the task placed before them. At any rate, it would have been well to entrust the Royal Commission with the reform of the Indian Civil Service and the Legislative Councils of India only and leave all other questions to be dealt with by small Indian committees. That would have been a much saner course to follow and certainly would not have cost the country half the money and the disappointment that the present Commission will do. The personnel of the Commission was much criticised when its constitution was first announced, but it is difficult to see why of three Indians appointed in it, two should have been selected from the ranks of the officers of the Government themselves. For them to suggest or share in any drastic reforms is certainly beyond human probability. Then, again, when the Indian bureaucracy finds itself well represented in the Commission, non-official Indian opinion has no more than only one solitary representative in it. It is also a great pity that among its independent members, Sir Valentine Chirol and Mr. Fisher have not been able to make it convenient to attend all its sittings, nor will it be possible for "Sir" Ramsay Macdonald to remain with the Commission to the end of its second session in March next. The recommendations of a Commission so constituted and attended in such a way are nearly foregone and will only corroborate the impression that, when any reform seems inconveniently pressing and needs to be shelved, the best way to ignore the demand is to appoint a Commission.

BENGALURU,
6th Nov. 1913.

1166. "Of all the problems that lie before the English people to-day,

Indian problems and the British democracy.

there is none more vital, none more pressing than that of India." "For," Mr. Fielding Hall goes on to add, "the discontent there does not decrease nor can it do so. It is not sporadic, but universal, and though it has its crests and troughs, it has no ebb, but flows unceasingly." The article, with the above as its keynote, which has appeared in the *Nineteenth Century*, has excited, the *Bengalee* thinks, an extraordinary measure of public attention and deserves consideration and criticism. The journal entirely endorses the view that of all the problems that await solution by the British people, that of India is the most vital. Englishmen may talk as loud as they please about their

overseas Dominions, but in the words of Lord Curzon—and here he indulged in no romantic exaggeration—India is “the pivot of the British Empire,” its brightest jewel, the main factor which has contributed to its unrivalled greatness and historic fame. The problems relating to India, therefore, ought to be of the most vital and absorbing interest to the British democracy. Strangely enough, they are not so. They used to be more prominently before the British public in the 18th century, when they were factors in the game of party-politics. But since the mischievous doctrine has been accepted and acted upon by both parties, viz., that there should be a continuity of policy in relation to India and that considerations of justice and not those of party should determine Indian policy, the result has been that no one in England, save perhaps a philanthropic member of Parliament, like Bright or Fawcett or Bradlaugh, has ever seriously interested himself in Indian politics. The late Sir Henry Fowler in one of his gushing moods made the observation that every member of Parliament was a member for India. Those here in India realize the full significance of this sort of rhetoric. Things have indeed somewhat improved since the Royal visit and the visible indications of practical sympathy for the people of India which have flowed from the great Sovereign who presides over the British Empire. None the less the measure of interest taken by the British public in Indian affairs leaves much room for improvement. India must become a party-question if the British democracy is at all to feel a real concern in Indian affairs. For the present, the prospect of such a consummation is somewhat remote. For Lord Morley repeats with Lord Curzon the shibboleth of non-party government for India, and the small attempt made to put the salary of the Secretary of State for India on the British Estimates has been strenuously opposed both by Liberal and Conservative Governments. Mr. Fielding Hall makes a very serious statement when he says that there is discontent in India, that it is universal, and that it does not decrease. There is discontent and discontent and one must differentiate between the two. There is discontent of the right sort—and discontent of a mischievous type. The latter is confined to a handful in India. The former was referred to by Lord Minto from his place in the Legislative Council as healthy—it is divine discontent. It is the root of all progress. It is the enemy of fatalistic self-complacency and the inspirer of all efforts to better ourselves. As for the other form of discontent, it is fraught with evil. The paper does not believe in any progress that is revolutionary. Revolution must always be followed by reaction and all its attendant evils. The ground gained is lost, and in the backward swing the community lose even what it had achieved before the revolutionary movement. French history has taught humanity a lesson which it will never forget.

1167. The *Bengalee* fears that there is something like an irrational hesitation on the part of local officials all over

Gun-licenses.

Bengal and Bihar to grant licenses for the possession of firearms. The result is that the people are helplessly exposed to the attacks of burglars and dakaits. In parts of Eastern Bengal and even over considerable tracts of country in West Bengal, there is a general sense of insecurity. The dakaits and burglars manage somehow or other to get firearms; but loyal and law-abiding citizens, who knowingly will do nothing against the law, find themselves exposed to their attacks, without it being in their power to protect their persons or their properties. This is surely a condition of things which needs the serious consideration of the Government. The law-abiding people must be protected, and as the Government has not always the means to provide a sufficiently strong or efficient police force in every locality, the only other alternative left is to be a little more liberal in the granting of gun-licenses.

III.—LEGISLATION.

1168. The anti-Indians often talk, remarks the *Amrita Bazar Patrika*, of bringing Indian laws and legal methods “into line with the English.” But it is only when an additional turn has to be given to the ever-tightening screw of Indian

Indian criminal legislation.

BENGAL, 7th Nov. 1913.

AMRITA BAZAR PATRIKA, 6th Nov. 1913.

criminal legislation. They never even dream of it, when the question is one of approximating the two methods in cases of which the English law and methods are more humane and less rigorous. To take a recent concrete case, Jim Larkins, the most prominent of the recent Dublin strike leaders, was charged with sedition and inciting to riot. The Attorney-General himself conducted the prosecution, and characterised Larkins as a "wicked and dangerous criminal." And what was the upshot? Why, this dangerous sedition-monger has been sentenced to only seven months' imprisonment! And the journal believes in Ireland, as in England, political offenders are treated as first-class misdemeanants, that is, they are only confined in jail and treated like gentlemen and not as convicts. And yet here in India as many years' imprisonment with hard labour or transportation to the Andamans to an irresponsible, hare-brained youth of absolutely no influence would have hardly satisfied the advisers (self-constituted and otherwise) of the Government! Of course they have *now* become suddenly oblivious of the immense benefit of bringing Indian laws and methods into line with those of England. And the "Attorney-Generals" would have hanged for sedition, if they could, every public man or organ who would have had the temerity to advance a suggestion to that effect.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

INDIAN WORLD,
29th Oct. 1913.

1169. The Hon'ble Mr. Lyon has at last been induced, writes the *Indian World*, to recognize that things are not so cheerful at Contai as one would have imagined.

Mr. Bradley-Birt, the District Magistrate of Midnapore, had evidently failed to impress the seriousness of the situation upon the Government and left much of the relief operations in his district to be undertaken by private agency. The journal is glad that the Government has now awakened to the situation and made adequate arrangements to cope with the local distress. It is, however, to be regretted that the Government has issued no statement in regard to the present state of things in the districts affected by the Damodar flood. To wait for it till another session of the Legislative Council is long and tedious, and much harm may result by such unreasonable delay. Reports of the outbreak of diseases in some places has reached the journal, and the approach of the cold season will undoubtedly enhance the misery of the houseless. The paper hears that the Government is granting *tuccivi* loans, but on a scale not commensurate with the extent of the distress. It is hoped that the Government will adopt more vigorous measures without further loss of time.

AMRITA BAZAR
PATRIKA,
5th Nov. 1913.

1170. The *Amrita Bazar Patrika* in publishing a largely signed memorial from the people of the Ghatal, Tamluk, and Contai subdivisions to His Excellency the Governor, praying for a suspension of the settlement operations that are shortly to commence in those parts, remarks that the memorialists merely utter a truism when they point out that what with the destruction of the arable lands, the obliteration of landmarks and boundaries, the absence of tenants and other obstacles created by the late floods, any such operations now will be defective and pregnant with future litigation, which it is one of the objects of those proceedings to stop. Then, again, any one familiar with these settlement proceedings knows what a lot of cost and harassment they entail on the tenants and landowners, and it would be sheer cruelty to subject the people of these subdivisions to these when they are already in the throes of a disastrous calamity. The journal is sanguine, therefore, that His Excellency the Governor will be pleased to grant their very reasonable prayer till they tide over the present calamity.

VI.—MISCELLANEOUS.

MUSLIMAN,
31st Oct. 1913.

1171. The *Mussalman* writes that the *Id-su-soha*, commonly known as the *Bakrid*, is drawing near. Unfortunately, in the past, this has been the occasion when Hindus and Muhammadans have fallen out, and sometimes their quarrels have even led to riots.

and bloodshed. The interests of the country demand that these quarrels should cease and that the two principal communities inhabiting the land should live in peace and amity. Unfortunately a section of the Hindus think that the sacrifice of cows on the occasion of the *Id* is altogether unnecessary, as other animals can be substituted for them, and that the cow is killed in total disregard of the feelings of the Hindus, if not out of a positive desire to deliberately wound their susceptibilities. The journal has on various occasions pointed out how difficult or expensive it is for the Mussalmans to substitute other animals for the cow. If goats be substituted, seven goats are necessary for a single cow, and the price of seven goats is almost prohibitive in most cases. The Hindus often lose sight of this fact and most unreasonably insist that other animals should be substituted for the cow for purposes of the *Korbani*. Another thing on which Hindus insist is that the sacrifice of cows should not be done at a place where it has never been done before. Does not this amount to saying that the *Durga Puja* should not be celebrated at a place where the goddess has never been worshipped before? The sight of idols is repulsive to Moslem eyes, but would it be proper for the Mussalmans to object to idol worship in a locality where it has never been done before? Suppose, in a certain locality the Muhammadans were very poor; they have now become comparatively well-to-do and are willing to attend to such religious duties which they could not perform before on account of their poverty and the discharge of which has become binding on them on account of their being better off at the present moment. The *Korbani* at the time of *Bakr-Id* is such a duty. Should their Hindu neighbours object to it on the score of its not being performed before? The journal hopes all right-thinking men will answer in the negative. If any Mussalman make a parade of the sacrifice and thus be unnecessarily offensive to his Hindu neighbours, that is a different question; every right-thinking person will condemn it. But Mussalmans as a rule perform the sacrifice of cows in privacy in localities in which the population consists of both Hindus and Muhammadans, and it is the journal's unpleasant duty to remark that there are Hindus who poke their noses into these affairs of the Mussalmans most wantonly and unreasonably, and thus create a situation for which both have to suffer. The Mussalmans, as a community are not the least inclined to wound the religious feelings and susceptibilities of their Hindu neighbours, and if the latter cultivate the virtue of toleration—a toleration not inconsistent with Hinduism as the paper believe Hinduism is not an intolerant religion—it hopes these quarrels over the sacrifice of cows will soon be a thing of the past.

1172. The *Bakr-Id* festival is approaching, remarks the *Bengalee*, and it is a season during which there is sometimes an apparent tension of feeling between the uneducated sections

The *Bakr-Id* festival.

of the Hindu and Muhammadan communities, leading occasionally to breaches of the peace. The year has witnessed a marked improvement in friendliness and solidarity of feeling between Hindus and Muhammadans. The Muhammadan leaders have grasped with the utmost cordiality the hand of friendship extended by the representatives of the Hindu community. In their trials and tribulations the Hindu leaders have stood by them with singular steadfastness. In the Cawnpore Mosque controversy and in the crisis of the Balkan war the Hindus afforded abundant evidence of their practical sympathy with their Muhammadan fellow-countrymen. Nobody rejoiced more sincerely over the satisfactory settlement of the Cawnpore Mosque controversy than the Hindu community; and now at Cawnpore the Hindus are entertaining Mr. Mazhar-ul Haq for his splendid and self-sacrificing service to his co-religionists in the Cawnpore case. All this is as it should be; and now let there be a practical exhibition of this good feeling in the earnest and conjoint efforts made by Hindu and Muhammadan leaders to tide over what difficulties may occur in connection with the *Bakr-Id* festival and to perpetuate the friendly relations between the two communities even in the lower strata of society. The new leaders of the Moslem community have acquired extensive influence over their co-religionists, and the journal is sure that their efforts will be warmly seconded by the representatives of the Hindu community.

1173. Referring to the case that lately came up before the High Court Vacation Bench from the Dinajpur district, in which "the strange practice" of Muhammadans worshipping a Hindu goddess is incidentally referred to, suggests, the *Amrita Bazar Patrika* says, some reflections as to the relationship

Relationship between Hindus and Muhammadans.

BENGALUR,
5th Nov. 1913

AMRITA BAZAR
PATRIKA,
1st Nov. 1913.

between Hindus and Muhammadans in the villages. The papers nowadays may describe the practice as a "strange" one, but it is really several centuries old. The Hindus and Muhammadans have been living together side by side for centuries together and, in spite of the wide divergence of their religious views, they were both being drawn closer and closer together socially. And consequently one finds Muhammadans freely taking part in the Hindu religious ceremonies and festivals and both calling each other by endearing terms denoting close relationship, such as *Dada* or *Kaka*, and so forth. On the other hand, the Hindus also reciprocated by taking up the *Satyapir Puja* (modified into *Satyanarain Puja*), and the paper knows as a matter of fact that in Bihar at least the Hindus (particularly of the lower classes) join in the *Muharram* processions and observances almost as freely as their Muhammadan brethren. And this growing feeling of amity and brotherhood would have gone on, had not unfortunately some short-sighted enemies of Indian progress sought to effect a breach therein by seeking to introduce petty political considerations.

AMRITA BAZAR
PATRIKA,
3rd Nov. 1913.

1174. The *Amrita Bazar Patrika* is glad to see that some of the Hindus of Cawnpore have fêted and feasted Mr. Mazhar-ul Haq, although the journal thinks that the more proper occasion for such festivities would have been after he and his co-religionists had joined in and carried to a successful termination the efforts of the Hindus to secure the release of the Ajodhya riot victims as well as to prevent cow-killing at Ajodhya. Apart from the step the Government may take, the paper suggested, a short time back, that a settlement should be arrived at regarding the cow-killing question so far as that holy city was concerned. The Muhammadan leaders themselves might do a good deal in the matter by themselves supplementing Hindu efforts for the prevention of the cow-killing, and thus contribute materially to the promotion of a cordial feeling between the two communities. In this connection it is distinctly refreshing to find that Maulvi Ahmad, of Barbanky, has made an appeal to his community on this point.

AMRITA BAZAR
PATRIKA,
3rd Nov. 1913.

1175. With the ascendancy of the progressive party of younger men in the Moslem League, the resignation of Mr. Amir Ali as President of its London branch was, the *Amrita Bazar Patrika* thinks, inevitable. For he was more a representative of the officials than of the people in that organization. Besides, he was dead opposed to the amalgamation of the Hindus and the Mussalmans, and from this point of view he was the evil genius of the Moslem community and a real enemy to the natural progress of India. It is Mr. Amir Ali who is mainly responsible for the split in the two great communities of this country. The Indian National Congress would have been a really "national" body if he had not used his malignant influence in persuading his co-religionists to secede and keep aloof from the Congress. And if the national character of that great organization had not been destroyed in that way, the Hindus and Mussalmans would not have found themselves in this sad plight at the present time. Mr. Amir Ali also did immense mischief by inducing Lord Morley to introduce that wedge of gall, viz., communal representation, in the scheme of reformed Councils which widened the breach still further. Now that he has severed his connection with the League, it will be possible for the Moslem community to conduct its activities away from the vicious circle in which he had been making them move, and for the popular leaders to bring about a political fusion of the two communities, on which rests the real regeneration of India. The journal is sorry for the attitude of His Highness the Aga Khan. He is a liberal-minded Mussalman nobleman who has no prejudice against the non-Mussalmans, but who is as anxious as any Hindu leader for a national unity.

BENGALURU,
4th Nov. 1913.

1176. Reuter has given prominence, observes the *Bengalee*, to some correspondence which has taken place between Mr. Wazir Hassan, Secretary of the Central Moslem League, now in London, and the Right Hon'ble Mr. Amir Ali, President of the London branch of the League. The trouble rose in connection with a complimentary dinner which it was proposed to be given to Mr. Wazir Hassan and Mr. Muhammad Ali of the *Comrade*. Mr. Amir Ali was asked to join the Aga Khan in giving this dinner. But he raised a difficulty, urging that he could not take part in it, unless he had taken the permission of the Lord

Chancellor, as political speeches would be made at the dinner. This avoidance of all association with political controversy may appear seemly on the part of a member of the Judicial Committee of the Privy Council. But the Right Hon'ble Mr. Amir Ali has never shown much scruple in such a matter. He has freely mixed in political controversies of an exciting character; and the public have a sort of idea that his prominent association with them has contributed not a little to his elevation to the Judicial Bench of the Privy Council. Mr. Amir Ali has since his retirement in England been an ardent political partisan of a very pronounced type. Why then does he feel all this hesitation now? While in the thickest of the political controversies of the past he never thought it necessary to take shelter under the protecting wings of the Lord Chancellor. The answer perhaps is to be found for Mr. Amir Ali's whole attitude, for his refusal to participate in the dinner and his subsequent resignation as President of the London Moslem League—in the telegram which the Aga Khan sent to Mr. Muhammad Ali from Paris, though in a somewhat different connection in reply to one from him. "The chief reason is," says the Aga Khan, "that now that the League has become popular the work should be conducted on the lines of the general popular opinion rather than on semi-dictatorial lines which have now become impossible. For this reason a permanent President was no longer possible. He should be changed annually. He also must have liberty to plead his ideas from a free platform." Accordingly, the Aga Khan takes "this opportunity of clearing out of the League and leaving the League to be reformed on the only lines possible." A new spirit is visible in the Muhammadan community in India, of which the most trusted exponents are men like Mr. Mazhar-ul-Haq, the Raja of Mahmoodabad and others—a spirit which is gall and wormwood to the *Times*; and Mr. Amir Ali can neither sympathize with this spirit nor work with those who by their labours have contributed to create it. It is as well that he should part company with them and pass the evening of his days in the judicial calm of the Privy Council. Only the journal thinks the parting might have been attended with circumstances which might have added to the dignity of the occasion. The educated Muhammadan community in India are entering upon a new career full of great possibilities, a career of co-operation with the Hindus and with the Government, and they want leaders saturated with the new spirit. Mr. Amir Ali is not one of them.

1177. The resignation by His Highness the Aga Khan of the office of Mr. Amir Ali and the Moslem President of the Moslem League, together with the rupture which had ensued between the Right Hon'ble Amir Ali and certain members of the League in connection with the proposed dinner in honour of Mr. Muhammad Ali and Mr. Wazir Hassan, the Secretary to the League, would appear to show, writes the *Indian Mirror*, that what has been expected for some time past, is about to happen, namely, the breaking up of the Muhammadan party into factional groups. In this matter, the Muhammadan party would seem to be playing the part which the Hindus have gone through of late. The National Congress, not long ago, lost the sympathy and aid of some of its stalwarts owing to the excesses of the flamboyant section. The Moslem League is similarly going through a process of disintegration. This does not come as a surprise, for it is common knowledge that a feud between the sober and forward elements has been going on for some time past. The journal itself had predicted that a collision between the London and Indian sections of the League was inevitable. Mr. Amir Ali tendered his resignation on Wednesday, the 29th October, when the Aga Khan was also present. The resignation takes effect as soon as the accounts are prepared. Along with Mr. Amir Ali, Mr. Latif, the Vice-President, and Mr. Anik, the Treasurer, are also retiring. So the Moslem League stands in an embarrassing position. Mr. Amir Ali has been, so to speak, the father of the League, while the Aga Khan has been one of its influential supporters. It is impossible for the League to lose either without detriment to its prestige and influence. The latter does not sever his connection with the league entirely, but it is obvious that he remains henceforward as a mere onlooker. The problem which the moderate section of the community will have now to solve is whether the Moslem League, controlled and conducted by a body composed, for the most part, of the irreconcilable

INDIAN MIRROR,
4th Nov. 1913.

element, will be of any use to either the Muhammadan community or the Government. It is possible that the moderate leaders will have a separate party of their own. In that case, Muhammadan cohesion becomes unreal. The fact of the matter is that the Moslem League, like the National Congress, is suffering from the disease of giddy brains. The old political methods are giving way to blatant and virulent agitation, bringing deplorable consequences in its train. The agitation set up by the irreconcilable element in connection with the Cawnpore Mosque has been one of the deplorable incidents in the history of Moslem agitation. At all events, the situation which has arisen bodes no good to the Muhammadan community, and it would be well for the wiser heads among them to gather their forces and to assert themselves against the new party whose political methods are characterised by little judgment.

INDIAN WORLD,
5th Nov. 1913.

1178. The condition of the middle class people of Bengal is getting, observes the *Indian World*, from bad to worse and it has become a serious problem in the country.

The middle class people of Bengal. The advice which is now freely given to them to take to industrial pursuits falls on deaf ears, and the rush for the services and the professions continues unchecked. The fate of the industries does not inspire Indians with hope and confidence, and they readily begin to tread in the beaten paths. The want of capital and a ready market for home manufactures makes all industrial enterprises a difficult affair, and this accounts, in some measure, for their apathy. But there is another field which the educated young men may enter without much less risk and with greater chances of success. The journal refers to trade, both inland and foreign. The trading classes of Bengal are celebrated for their wealth, and they do not so much come into prominence because of their want of education and public spirit. The raw products of Bengal are the great articles of export to the foreign countries, and the profits which the European and the Marwari firms make out of this business almost reach a fabulous sum. It is not possible to compete with them all at once, but a start can be made in this line which may well develop in course of time. Inland trade is the first thing to be taken in hand, and it is painful to behold how the Bengalis are being driven out from the positions which they held a quarter of a century ago. One reason for this circumstance is that the sons of rich traders give up their paternal pursuits for the learned professions, which they consider more honourable. The fascination of law still retains its hold on the people, and Indian graduates flock to it as if by an instinct, regardless of consequences. The paper earnestly presses this matter for the consideration of its countrymen and hopes that it will evoke some response from them.

L. N. BIRD,

Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 8th November 1913.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 15th November 1913.

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